YOGA SAMHITA

By
SRI SWAMI SIVANANDA

Published By
THE DIVINE LIFE SOCIETY
P.O. SHIVANANDA NAGAR - 249 192
Distt. Tehri-Garhwal, U.P., Himalayas, India

1984

SECOND EDITION 1984
(3,000 Copies)

ALL RIGHTS RESERVED BY
THE DIVINE LIFE TRUST SOCIETY

Price : Rs. 40.00

Published by Swami Krishnananda for the Divine Life Society,
Shivanandanagar, and Printed by Mr. S.P. Jain,
at J. Samanta Machinery Co. Pvt. Ltd., (Press Division)
14-A, Kamla Nagar, Delhi-110007.

PUBLISHERS' PREFACE

The book titled 'YOGA SAMHITA', now coming out of the Press in its Second Edition, is a combined volume of two books from the pen of His Holiness Sri Swami Sivanandaji Maharaj, whose contents were similar in nature, as essays and messages on a variety of themes. This publication may well go as a companion to the other great volume 'BLISS DIVINE', containing similar presentations on a vast area of subjects in Philosophy, Religion and Spiritual Sadhana.

The contents of the 'YOGA SAMHITA' form the author's writings on different occasions, and, therefore, touch upon multifarious aspects of philosophic thought and Yoga practice. The whole collection of themes may look like a veritable dictionary of Yoga philosophy and psychology, though the items are not actually arranged in an alphabetical order. The book will thus be a good introduction, furnishing general information to the reader on the basic principles of spiritual life.

Shivanandanagar,
19th January, 1984. THE DIVINE LIFE SOCIETY.

YOGA SAMHITA

FIRST MANDALA

JNANA YOGA

WISDOM OF THE UPANISHADS

Om Om Om Om Om Om OM
Om Om Om Om Om Om OM

Beloved Atma-Swarup,
The wisdom of the sages of yore is found in the Upanishads. They are your richest heritage.

There are 108 Upanishads. But ten are the most important-- they are the Principal Upanishads, viz., Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Aitereya, Taittiriya, Chhandogya and Brihadaranyaka. Some add two or three more to this list — Kaushitaki, Svetaswatara and Maitrayani – and number of Principal Upanishads twelve or thirteen.

The Upanishads are so called because they take you nearer to the Reality, they enable you to sit close to the Reality, Truth or Brahman.

The Upanishads are the direct revelations of the Truth. Therefore, they are termed Srutis, in contrast with Smritis. These Upanishads were revealed to those Rishis who gave them to us. during their deepest meditations. The Rishis had actually perceived the Truth which they have described in the Upanishads. There-fore, the Upanishads are the fruit of Aparoksha Anubhuti or Direct perception of Truth.

Therefore, the Message of the Upanishads is sublime and the Wisdom of the Upanishads is profound and soul-elevating. One Mantra of the Upanishads will do to elevate you to the magnificent heights of spiritual glory and Adhyatmik splendour. Isavasyam Idam Sarvam (This universe is indwelt by the Lord); Eko Devah Sarva Bhuteshu Gudhah, Sarvavyapi Sarvabhutantaratma, Karmadhyakshah Sarvabhutadhivasaha Sakshi Cheta Kevalo Nirgunascha. (The One Lord is hidden in all beings. like butter in milk, like electricity in these wires, like the foetus in the mother's womb. Though He is all-pervading, and the Only Reality that exists, His presence is not realised by you because your heart is not pure and your intellect is not keen and discriminating. Drishyate tvagryaya Buddhya Sukshmaya Sukshmadarshibhah, the Atman is perceived only by the pure, keen, subtle and sharp intellect; and the intellect becomes sharp and
subtle when it is purified of all worldly Vasanas and Samskaras.

But, Paranchi khani Vyatrinat Swayambhuh Tasmat Parang Pasyati Na Antaratman.—the Creator put a little bit of Rajas in the mind of man and therefore it runs outside towards the sensual objects, seeking pleasure there. But, Kaschit Dheerah! —the world is in need of such Dheera Purushas — Pratyagatmanamaikshat Avritta Chakshuh Amritattwamicchan. The spiritual hero, the Adhyatmik

soldier, turns the gaze within, draws the Indriyas, stills the mind, sharpens the intellect and chanting OM, he meditates upon the Self-effulgent Atman.

SOUL-ELEVATING SCRIPTURE

The Atman shines by His own light. Na Tatra Suryo Bhati Na Chandra Tarakam Nema Vidyuto Bhanti Kutoyamagnih; Tameva Bhantamanubhati Sarvam, Tasya Bhasa Sarvamidam Vihhati. The sun does not shine there, nor the moon, nor the stars, nor even fire; because He (the Self-effulgent Atman) shines, all these shine after Him, they shine in the light borrowed from Him, Such is the glorious nature of the Truth described in the Upanishads. How elevating — these thoughts!

This Atman is the Source and Root of all things. The Prasna Upanishad says Sa Yatha Vayamsi Vaso Vriksham Sampratishthante; Evem he vaitasarvam Para Atmani Sampratishthate. "As birds resort to a tree for a resting place, even so it is to the Supreme Atman that everything here resorts." And further, Esha hi drashta shrota ghrata rasayita manta boddha kanta vijnanatma purushah; i Sa Pare Akshare Atmani Sampratishthate. "Truly, this seer, toucher, hearer, smeller, taster, thinker, knower, doer, the knowing self, the person, has his abode in the Supreme Imperishable Atman." The universe has the Atman for its basis and reality.

One Upanishad is quite sufficient to lead you to Moksha. Study the Mandukya Upanishad. It is said: "Mandukyamekame valam Mumukshunaam Vimuktaye." The one Mandukya Upanishad is enough for the Liberation of the sincere aspirant. The highest wisdom is given in a succinct manner in that Upanishad. "Na Antah Prajnam Na Bahih Prajnam Nobhayatah Pragnam
Na Pragnanaghanam Na Pragnam Na Prajnam", - look at the way in which the Upanishad describes the Self, by a series of negations. The Self is beyond definition. To define it is to limit it. Adrishtam (it is unseen), Avyavaharyam (there is no Vyavahara or worldly concern), Agrahyam (it is beyond the grasp of the intellect, mind and senses), Alakshanam (it has no characteristic by which it can be described, because it is the One Absolute that exists), "Ekatma Pratyayasaram, Prapanchopasamam" — and then come a few positive attributes so that the mind may not be completely baffled by this negative description of the Self-Santam Sivam Adwaitam, Peace, full of all Auspiciousness, and Bliss, One without a second. These Vedantic formulae have a marvellous elevating effect: "Sivoham, Soham, Satchidananda- swarupoham. 'Ahamatma Nirakarah Sarvavyapi Swabhavatah" — that is the formula given to us by Lord Dattatreya. How elevating !

THE LAST WORD

We have obtained the Four Mahavakyas, the soul-inspiring, illuminating Sentences from the Upanishads only: Parjnanam Brahma (Consciousness is Brahman) from the Aitareyupanishad, Aham Brahmasmi (I am Brahman) from the Brihadaranyaka Upanishad, Tattwamasi (Thou art

that) from the Chhandagyopanishad, and Ayam Atma Brahma (this Self is Brahma) from the Mandukyopanishad. What a grand revelation of the Truth. Tat Awam Asi, that thou art — this is the Last World of the Upanishads. You are not this perishable body, not this mind which, too, has an end when these Vasanas and Samskaras of which it is made are eradicated: but you are the Immortal Satchidananda Atman. Realse this and be free.

How nicely his great Truth is explained in the Upanishads ! Uddalaka repeats this Mahavakya nine times, with various illustrations, for the enlightenment of his son and disciple, Swetaketu.
A first class aspirant, endowed with a very high degree of the Sadhana Chatushtaya - Viveka, Vairagya, Shat-Sampat and Mumukshuttwa — will realise the Self even when this Mahavakya is uttered once. But Uddalaka had to repeat it nine times before Swetaketu could realise the Self.

Uddalaka sent his son Swetaketu to a Guru. The boy remained with the Guru for twelve years and studied the Vedas. He came back puffed up with the pride of learning. If you have physical beauty, you have two annas of pride; if you are wealthy. you become a little more proud; learning adds two more annas of pride. All these things thicken the veil of egoism; instead of becoming humble, the man of erudition becomes proud and haughty. When Uddalaka saw this, he asked his son: "My child, do you know that by which the Unknown becomes known, the Unseen becomes seen, the Unheard becomes heard, and the Unthought becomes thought of. "My teacher did not teach me this," replied the boy. Then Uddalaka imparts the knowledge of the Self to Swetaketu. The illustrations he gives are wonderful. "Just as, if you have a knowledge of clay, you can have a knowledge of pots and jugs, if you know Brahman, you can have a knowledge of all names and forms." Tat Satyam, Sa Atma, Tat Twamasi, Swetaketo! That is the Truth, that is the Atma, That thou art, Oh Swetaketu! Like this, with different illustrations, Uddalaka explains the nature of the Self to Swetaketu. This Atma is the highest Truth. Success comes to those who adhere to this Truth. for, as the Mundaka Upanishad says Satyameva Javate Narritam,-"Truth alone truimphs; not falsehood."

The Atma alone exists in reality. Atma va idam Eka Eva Agra Asit, says the Aitareya Upanishad. "In the beginning, the Atman, one alone, was all this."

Tat Twam Asi is the highest initiation. But even if it is repeated millions of times in the ears of our modern friends, sunk in worldliness, it will have no meaning. To that student endowed with discrimination and other qualifications, it will be real initiation. Otherwise, it will add only to your intellectual fund of knowledge; you cannot have direct cognition of the Truth. You cannot have communion with the Rishi who gave this Mantra.

Another illustration which Uddalaka gives is very interesting "Bring a lump of salt," he said. "Dissolve it in this cup of water." The next morning, he asked his son: "now, show me the salt that you brought last evening." He replied: "It is dissolved in this water; I cannot take it out." Uddalaka

said: "Though you cannot sec it, yet you can taste it. You can, by the taste of the water, realise that there is salt in it. Even so, you cannot see Brahman, the Innermost Self, because your mind has outgoing tendency; but through the eye of intuition, through Sravan, Manan, Nididhyasana, you can realise Brahman, by direct intuitive perception." You cannot see the red blood corpuscles, nor the eosinophiles; but through a microscope you can see them.

YOUR DUTY IS SELF-REALISATION

The Atman can be so realised only by the hero who turns his gaze within. He is the real hero, not the soldier's heroism which is Tamasic or Rajasic, The first-class aspirant's heroism is Sattwic and it enables him to turn the gaze within and realise the Self. Anvaya-Vyatireka and Laya-Chintana are methods for negating the illusory sheaths that cover the Atman and to realise the Self hidden in all things. Just as you take the pith from the Munja grass, through the process of negation and assertion - negation of the false and assertion of the Reality-you have to draw the Atman out of the illusory objects. On realising this Atman, the soul is freed from its bondage. The Mundaka Upanishad says: Bhidyate Hridayagranthi Chhidyante Sarvasamshayah; Kshiyante
Chasya Karmani Tasmin Drishte Parapara. "The knot of the heart is broken, all doubts are cut off, and one's actions perish, when he is seen, who is both the higher and the lower."

The Bhagavad Gita, the Upanishads and the Brahma Sutras together constitute the Prasthanatraya. There are often conflicting statements of the Upanishads. The Brahma Sutras reconcile the apparent contradictions and bring out one consistent philosophy in the Upanishads. These three are not Prakriya Granthas. Prakriya Granthas explain the three bodies, five Koshas, the three states of consciousness, the three Gunas; these Granthas, the process of evolution, involution, Sadhana for realization of the Atma, etc. Three Granthas logically explain that the Atman is beyond the other than the five Koshas (Pancha Kosha Vyatirikta); three bodies (Shariratravilakshna); the witness of the three states (Avasthattaya Sakshi); and beyond the Three Gunas (Trigunatita); etr. These are all Prakriyas, for elementary students of Vedanta. in the Upanishads there are no Prakriyas; the Upanishads are meant for advanced students of Vedanta. Beyond this even is the Ajati Veda of Gaudapada who has written a soul elevating Karika on Mandukya Upanishad. It denies evolution, creation itself! "There is no world in the three periods of time", is the essence of Ajati Veda, How can the perishable objects emanate from the Imperishable Absolute? How can infinite objects come out of the infinite Brahman? Therefore, in reality there is no world, even though you see all these names and forms. This is the Ajati Veda, most sublime philosophy. It elevates you to the highest splendour.

People often ask: "Why is there evil in the world? Since when did Karma begin to operate?" These are all transcendental questions, Ati-Prasnas. You can reason only in regard to things pertaining to the world; beyond the realm of the intellect, you leave to Brahma only. Lord Rama asks the same question in the Yoga-Vasishtha; and Vasishtha replies: "Do not bother about the origin of Maya.

Find out the ways of overcoming Maya." To put such Atiprasnas is to put the cart before the horse. You are caught up in this Maya. Remove Maya. When a man is caught in fire, he does not ask from where the fire emanated, and so on. The man suffering from appendicular colic is not bothered about the reason for the pain; he wants a doctor to relieve him of the suffering. Even so, you are caught up in the Maya. There are means of releasing yourself from Maya. When you transcend Maya, then you will find out the way of Maya. You will know it when you attain Self-realisation.

THE SHANTI MANTRAS

Every Upanishad has got a Shanti Mantra of its own "Om Purnamadah Purnamidam Purnat Purnamudachyate; Purnasya Purnamadaya Purnamevavasishyate. Om Shantih Shantih Shantih." This is the Shanti Mantra for the Isavasya Upanishad. You are afflicted by three kinds of pains - Adhyatmika, Adhibhautika and Adhidaivika. You are afflicted by diseases, hunger. thirst, etc. These are Adhyatmika Taapaas. - Again, then there are the pains caused by scorpion biting, snake bite, by various insects, beasts and birds. These are all Adhibautika Taapaas, you are harassed by thunder, rain, earthquake and such calamities; these are all 'Adhidaivika Taapaas'. So, you will have to repeat Om Shantih Shantih Shantih, to remove the three kinds of afflictions.

Then there is the other Shanti Mantra: "Om Sahanavavatu Sahanau Bhunaktu, Saha Veeryam Karavaavahai, Tejasvinaavadhectamastu Maa vidvishaavahai." The disciple and the Guru must be united. You must not quarrel with the Guru and go to law courts. This Shanti Mantra must be repeated by the Guru and disciple, so that there may be everlasting unity between them.
Then there is the Shanti Mantra: "Sham no Mitrah Sham Varunah Sham no Bhavatvaryama, Sham no Indro Brihaspatih, Sham no Vishnururukramah, Namo Brahmane, Namaste Vayo, Twameva Pratyaksham Brahmasi, Twaameva Pratyaksham Brahma Vadishyami, Ritam Vadishyami Satyam Vadishyami, T'an Maamavatu, Tad Vaktaramavatu, Avatu mam Avatu Vaktaram, Om Sahntih Shantih Shantih. Here you pray to Indra, Brihaspathi, Varuna and other Devatas. They put obstacles in the path of aspirants. If you repeat this Shanti Mantra, all obstacles will be removed and you will progress in the Path easily and rapidly.

Both when you start reading the Upanishads and end the study, the Shanti Mantra should be recited. The Upanishads belonging to the different sections of the Vedas have different Shanti Mantras.

ALL THIS IS GOD

Study and meditate upon the first Mantra of the Isavasya Upanishad: "Isavaayam Idam Sarvam Yat Kincha Jagatyam Jugut, Tena Tyaktena Bhunjeethah Ma Gridhah Kasyasvit Dhanam". Nowhere will you find such soul-relevating sentences. Herbert Spencer may write and Kant might have written volumes. They approach the utterances of our Rishis and sages who have had actual

communion with the Absolute, direct intuitive perception of the Truth. How bold is their utterance ! It elevates us, when you are in adversity, or sunk in despair repeat: Isavasyam Idam,'Sarvam. Yat Kincha Jagatyam Jagat. Tena: Tyaktena Bhunieethah give up the Eshanas or desires. Ma Gridhah Kasyasvit Dhanam: don't covet others' wealth. You will have to daily repeat this Mantra. Even the doubts of atheists will be dispelled. Renounce the names and forms; give up hankering after sensual

pleasures; then you will realise God. Remember these as soon as you get up and before you go to bed. These are the formulae which will elevate you. They give you strength. You may have nothing to eat, nothing to be clad with; you may have nobody to help you. But these Upanishadic utterances of Rishis who had Aparoksha Anubhuti, will give you strength and solace, Isavasayam Idam Sarvan: the whole world is the, virat-Swarup of the Lord. You know it is the mind that speaks, sees, hears, and does all actions; the senses in themselves are inert. But you don't see mind. Even so this Atma is hidden; it is the innermost self. He is the hidden witness of all your thoughts and actions. Separate yourself from the mind and senses and realise this witness. Feel 'Indriyani Indriyartheshu Vartante, the senses move among sense objects, and I am the witness. You will not be bound by Karmas. The devotee feels that God does everything through him, and that he is only a Nimitta or instrument in His Hands. A Vedantin identifies himself with the silent witness, the Atman, and detaches himself from the Prakriti. By both these means you will release yourself from the bonds of Karma.

The second Mantra in the Isavasya Upanishad is for those who are not able to renounce the world and take to the Nivritti Marga. Do Karma, do selfless-service; and live for hundred years
- not only hundred years but hundred times hundred years. Selfless work will purify your heart and take you to the Goal.

Though it is said that the Upanishads belong to the Jnana Kanda and that they have nothing to do with Karma Kanda, you find that the first Mantra of the Isavasya Upanishad speaks of the highest wisdom, and the second one prescribes Karma. Then you have prayer to Agni, prayer to Surya, etc. In the same Upanishad which teaches you Knowledge or the Highest Wisdom, there is Karma and devotion also. It teaches you the Yoga of Synthesis.

ESSENCE OF KENOPANISHAD

The Kenopanishad is an answer to the question: "By whose power does the mind function? By whose power does the Prana function and the senses move towards the sense-objects?" These are the questions put by the students to the teacher. And the teacher replies: "The Atma is the mind of minds, Prana of Pranas, eye of eyes, ear of ears." How near the Lord is! He is nearer than the breath in the nostrils. The mind and the senses borrow their light from the Self. When you are in delirium the mind does not function. When you are suddenly frightened, the mind does not function. It is perishable. It is composed of Vasanas and Samskaras. lf Raga-Dwesha are destroyed - Raga should

be destroyed through Vairagya, and Dwesha through cosmic love — there is no mind and you are one with the Lord

In the Kena Upanishad you have the beautiful story of the Yaksha and the Devas. The Devas won a victory over the Asuras. They became proud. To teach them a lesson Brahman appeared to them in the form of a Yaksha. Indra sent Agni to find out who it was. Agni went to the Yaksha and the Yaksha asked him: "who are you? And, what are your powers?" "I am Agni", said he, "I can burn everything". The Yaksha placed a blade of grass in front of Agni and said "Burn this, then." Agni could not. He ran away in fright. Then, Indra sent Vayu. The Yaksha placed a blade of grass in front of Vayu; with all his might he tried, but Vayu could not blow it off. He also returned to Indra in sheer fright. Then Indra himself approached the Yaksha. The pride of the Devas had been removed. Then Uma appeared before him and enlightened him. Uma represents Sattwic intellect.

IMPORTANCE OF SADHANA-CHATUSHTAYA

The Katha Upanishad is most interesting and thrilling. The boy Nachiketas approached Lord Yama to know that which is beyond cause and effect, good and evil, After instructing him in the Brahma Vidya, Lord Yama says: "Esha Sarveshu Bhuteshu Gudha Atma Na Prakashate, Drishyate Tvagrayaya Buddhya Sukshmaya Sukshmadarshibhih." This Brahman which is the Only Reality is hidden in all beings; you cannot see it. But it can be realised by those who have a sharp, one-pointed intellect. Sadhna-Chatushtaya - Viveka, Vairagya, Shat-Sampat and Mumukshuttwa - sharpen the intellect.

REAL RENUNCIATION

The Kaivalya Upanishad gives us the inspiring Mantra: "Na Karmana Na Prajaya Dhanena Tyagenaike Amritatiwamana such." Not by works, nor by progeny, nor by health, but by renunciation alone is Immortality attained. Renunciation does not mean that you should run away to a cave in the Himalayas. Sikhidhwaja did that and the sage wife Queen Chudalai taught him the real significance of renunciation. Study the Yoga-Vasishtha where this beautiful story is narrated. Queen Chudalai was a Yogi and Jnani. Her husband Sikhidhwaja had a little bit of aspiration and he wanted to renounce the world, go away to a forest to perform Tapas and attain Self-realisation. The Queen said: "Don't go to the forest. I will myself teach you the Highest Wisdom." But one night he ran away from the house and went to a forest. The Queen efficiently ruled the kingdom in his place.

One day, after several years, the Queen wanted to know how far her husband had progressed. Through her eye of intuition she found out where he was. Through her Yogic powers she flew to that spot, transformed herself as a Rishi, Kumbha Muni, and stood four feet above the ground: sometimes the teacher shows such miracles in order to convince the disciple that he is a fit teacher. Sikhidhwaja approached the sage and said: "I have renounced the world. I have given up the

kingdom, the palace and all its luxuries. I have renounced wife and children. Yet, I have not attained the Supreme Peace. Please tell me why." Kumbha Muni replied: "You may have done all this; but in reality you have done nothing". The Raja thought that because he had a Kamandalu and a staff, the Muni said he had not really renounced the world; and he threw them away. The Muni said: "Even now you have renounced nothing". The Raja thought: "Now I have got only this body left. Even this must be destroyed perhaps". He ascended the tree and was ready to throw himself on the ground. But the Muni prevented him from doing this, and then said: "Oh Raja! Even this is not real renunciation. You are only committing suicide. It is a sin to commit suicide. Real renunciation is renunciation of Kartritwa-Bhava (the attitude "I am doing this") and Bhoktritwa-Bhava (the attitude "I am enjoying this"). Renunciation of egoism, of Vasanas and Samaskaras alone is real renunciation. If you practise this renunciation, you need not run away from your kingdom; you can rule over it as a wise monarch and shine as a Jivanmukta."

You don't know what this egoism is ! Egoism, too, is only a Vritti in this mind. These Vrittis are all modifications of the mind; they are waves in the mind lake. It is very difficult to attack egoism directly. It has got various attendants like Kama, Krodha, Moha, etc. If you attack them, then gradually egoism will be thinned out. Develop humility. Cultivate magnanimity. When you are an abode of virtues, then egoism will die by itself.

The task is very arduous. It is only by the Grace of God, and the Grace of the Preceptor, that the goal can be reached. Therefore, the Swetaswatara Upanishad declares: "Yasya Deve Pora Bhaktir Yutha Deve Tatha Gurau, Tasyaite Kathita Hyarthah Prakashante Mahatmanah. He who has Para Bhakti, to God and as much devotion to the Guru as he has to God, to him are the truths of Vedanta revealed.

The world itself is your best teacher. It is an arena where you can learn many lessons. Not a cave. Mercy is an important virtue. In a cave how will you develop this virtue? How will you develop tolerance? Only the great soul who is in a very high stage of evolution can remain in a cave and practise continuous meditation and radiate peace and bliss to the whole world. Others will only become Tamasic. You need not run away from the world. It is your best teacher. Lord Dattatreya had twenty-four Gurus. He learnt patience from the earth. From the air he got the message of the all-pervading nature of the Lord. If you have real aspiration and sincerity of purpose, the Guru will appear before you and lead you to the goal.

THE PATH TO COSMIC CONSCIOUSNESS

It is only while remaining in the world that you can develop mercy, compassion and love. Serve the sick and the suffering Serve thy neighbour; love thy neighbour as thyself. Little acts of charity will go a long way in purifying your heart. A kind, encouraging word will soothe a patient. Always be kind and encouraging. Col. Rikye is a very kind doctor. He always gives positive, good suggestions, and always encourages the patients. There are some doctors who will frighten you.

Open your eyes and see the magnitude of human suffering. Share with others what you have. Give one-tenth of your income in charity. Then will your heart expand.

Go away from your house in mid-winter, without money and without blankets, too. Take Bhiksha. Sleep on the roadside. You will not get the comforts and conveniences that you get in your home. But God will come to your help in mysterious ways.If you have such experiences, then you will understand the suffering of poor people. You will have more mercy in your heart. I walked from Sherkot to Rishikesh along the Ganges-canal, alone and without money, some twenty years ago. I had to starve; 1 had no blankets with me and it was winter. God helped me in various mysterious ways. Such experiences are necessary. Then you will see your God in children clad in rags. You will not drive away the beggar who comes to your door. You will run to him with food and clothing: "Here is my Narayan. Let me worship him through this charity and service." You will have a magnanimous heart. You are all magnanimous towards some; but analyse your heart and you will find that towards some others you are not magnanimous. Every day do self-analysis and find out how magnanimous you are. Only if you have magnanimity will you attain Cosmic Consciousness.

It is not for the sake of these people that you practise charity. It is for your own sake only. Yajanavalkya says "Nava Are Sarvasya Kamaya Sarvam Priyam Bhavati, Atmanastu Kamaya Sarvam Priyam Bhavati." Not for the sake of all these are all these dear, but for the sake of the Self are all these dear. Yajnavalkya was a great sage. He wanted to renounce his family and therefore to divide his properties between his wives - Katyayani and Maitreyi. Katyayani was a Grihastha-Dharmini but Maitreyi was a Brahma-Vadini. Maitreyi asked: "My Lord, even if the wealth of the three worlds is given to me, will I attain Immortality? Yajnavalkya replied: "No, my dear, you will only lead the life of a rich woman; Immortality cannot be attained through wealth." Then she said: "I do not want this wealth; teach me that Brahma Vidya which will make me immortal." Yajnavalkya was highly pleased and said to her: "Verily, not indeed for the sake of the husband, the husband is dear, but for the sake of the Self is the husband dear. Atma va Are Drashtavyah Srotavyo Mantavyo Nididhyasitavyah. This Atma should be seen, heard, thought of and meditated upon." Then describing the nature of the Self, he says: "Yatra hi dvaitamiva bhavati," etc. — where there is duality, there one sees the other, one hears the other, one thinks of the other. When the One Self alone exists, who is to hear whom, who is to see whom, who is to taste whom? This beautiful story occurs in the Brihadaranyaka Upanishad.

This sublime realisation of the Cosmic Consciousness, the Supreme Unity of Existence, is possible only when all the barriers that separate man from man are broken down. By charity. By cosmic love. By magnanimity. Give, give, give. Giving expands the heart, widens your consciousness. "Give in plenty; give in humility; give with great faith," says the Taittirya Upanishad. You should all study this great Upanishad every day. Specially the students must study this Upanishad. In this is recorded the Rishis' Convocation Address to the students of Gurukula. "Satyam Vada, Dharmam

Chara; speak the truth, be righteous." Be good, do good — that is the essence of the ethics of all religions. "Mari Devo Bhava, Pitri Devo Bhava, Acharya Devo Bhava, Atithi Devo Bhava": may the mother be thy God, may the father be thy God, may the Guru be thy God, may the guest be thy God. These are the sublime instructions meant to expand the heart and bring in Cosmic Consciousness. Practise all these virtues. Share with others what you have. Do selfless service. Introspect. Look at your own body, the beautiful creation of the Lord. It will teach you many lessons. The heart pumps blood without a moment's rest throughout your life-time. It never grumbles. Look at the beautiful way in which your eye has been made. God is the doctor of doctors, surgeon of surgeons. Look at the lungs; they work incessantly and never fail in their duty. No rest, no respite. God is an engineer of engineers, too. He has constructed the beautiful arch into your foot which sustains the whole weight of your body. He is the Srishti Karta, Karma-Phala-Data. It is on account of their past Karma that some are born beautiful, others are ugly, some are healthy by birth, others are weak; some are born in rich families, others in poor families.

Let us, therefore, pray to the Lord. Chant OM. Be good and do good. God is supreme goodness. Never hurt others' feelings. Never speak harsh and vulgar words. Always be soft and be sweet. The tongue wants always sweet things to eat; it must speak sweetly also. Practise! Observe Mouna for some time daily. This habit will check the impulse of speech. One harsh word is enough to upset you and make your blood boil. You are ready to murder the man who insulted you! "What is there in the insult? He is an ignorant man. I should not mind what he said. I must forgive him and forget the incident," — that should be your magnanimous attitude.

Grow in virtue. Expand your heart. Develop cosmic love. Attain Cosmic Consciousness here and how, in this very birth-day, this very second. May God bless you all with health, long life, peace, prosperity and Eternal Bliss.

SECOND MANDALA

THE INWARD PATH TO LIBERATION

Yoga is the union of the individual soul with the Supreme Soul. Just as camphor melts and becomes one with the fire; just as a drop of water when it is thrown into the ocean, becomes one with the ocean, the individual soul, when it is purified, when it is freed from lust, greed, hatred, and egoism, when it becomes Satwic, becomes one with the Supreme Soul.

Raja Yoga is an exact science. There are the eight limbs in Raja Yoga. Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi. Where Hatha Yoga ends, there Raja Yoga begins. Hatha Yoga starts with Asana and Pranayama, control of the physical body and purification or regulation of breath. Raja Yoga begins with control of the mind and ends in Asamprajnata Samadhi.

Now, then, an enquiry into Yoga, 'Yogaschitthavritti Nirodhah': Yoga is the restraint of the modifications of the mind. All the thought-waves are stopped and then you enter into Samadhi and become one with the Supreme Soul, Chittha is the subconscious mind where all the impressions are lodged. You eat a mango. This produces a Samskara and it is lodged in the Chittha. When you see a mango again, the Samskaras are revived in the mind. When the mind thinks of any object of the world, there is Vishayakara Vritti. It assumes the form of the apple, for instance, for the time being. Immediately, it will think of another object and another thought-wave is produced. When these Vrittis subside, through concentration and meditation on Brahman, Brahmakara Vritti is generated. In all Vedantic texts, they say that the Brahmakara Vritti destroys Avidya; and then Brahman shines by itself.

SUPREME NEED FOR DISPASSION

There are various kinds of Vrittis - some painful, some pleasant. To destroy these Vrittis, Patanjali Maharishi suggests Abhyasa and Vairagya. Through the practice of Abhyasa and Vairagya, all the Vrittis subside and you enter into Samadhi.

The same thing is said by the Lord in the Gita also. Arjuna asks the Lord: "The mind is impetuous like wind. Just as it is difficult to catch hold of the wind with a pair of tongs, so also it is difficult to control the mind." Lord Krishna says: "Control this impetuous mind through Abhyasa and Vairagya". Vairagya is the most essential factor, — indifference to enjoyments herein and hereafter. Through Dosha Drishti, finding out defects in sensual life and Mithya Drishti, you can develop Vairagya. The mind is filled with sensual Samsakaras. It is very difficult to wean the mind from the objects. The method is: remember the description of the world given by the Lord in the Gita Anityam Asukham Iman: Lokam, Asaswatam Duhkhalayam' — this world is impermanent, full of sufferings, the abode of sorrow. All the sensual pleasures appear to be pleasant in the beginning, but in the end they are like poison.

Remember the Vairagya Dindima of Sri Sankaracharya:

"Kamakrodhascha Lobhascha Dehe Tishthanti Taskarah
Jnanaratnapaharaya Tasmat Jagrata, Jagrata."

These are the thieves lurking in the mind; the jewel of wisdom is plundered by these dacoits. Therefore, wake up, Oh man of this Samsara.

"Mata Nasti Pita Nasti Bandhuh Sahodarah
Artham Nasti Griham Nasti Tasmat Jagrata Jagrata"

Wake up; life is waning; you are caught up in this wheel of Samsara. You are roasted by various kinds of anxieties and expectations. You don't realise, but this life is gradually waning away. Constantly dwell on these thoughts; you will gradually develop Vairagya. Study Bhartrihari's Vairagya Sataka, "How to Get Vairagya", "Necessity for Sanyas" and the Vairagya Prakarana of the Yoga Vasishtha. Gradually you will develop Vairagya. Without Vairagya you cannot have spiritual progress.

PRACTICE: THE ONLY PANACEA

The effort to steady the mind by any means is Abhyasa. Concentrate the mind on a black dot or any figure. The mind will run away; it is its habit. Gradually withdraw it from the objects and try to fix it at the lotus feet of the Lord. The mind will run away one hundred times today; but after three months' practice, it may run 99 times, 90 times or 80 times. Thus would you steadily progress and it will soon become one-pointed and you can fix it on the Lord and meditate for a long time. "Satu-Deerghakala-Nairantarya Satkara Savito Dridhabhumih." The remedy to mind-wandering is Abhyasa, - Abhyasa continuously and regularly for a long time. Ultimately you will realise your identity with the Supreme Soul. If you practise for two months and then leave it off, you won't be able to ascend to the summit. Regularity is of paramount importance. Let it be even for ten minutes you must be regular in your practice daily. Practice during Brahmamuhurtha. Brahmamuhurtha is best suited for daily meditation.

OUTLINE OF RAJA YOGA

Patanjali's Raja Yoga Sutras are divided into four chapters. The first is Samadhi Pada. Then comes Sadhana Pada which describes the various Sadhanas of Raja Yoga. Then comes the Vibhuti Pada - by concentration you get various psychic powers which are described in this. The fourth is the Kaivalya Pada. It describes how you attain Immortality and become one with the Supreme Purusha.

There are five states of mind - Kshipta, Mudha, Vikshipta, Ekagra, and Niruddha. The mind is running in various directions; its rays are scattered. You will have to collect them. Sometimes it is full of foolishness (Mudha). When you practise concentration again and again, and repeat Lord's Name, it becomes one-pointed. This is called Ekagra state. Later on, it is fully controlled (Nirudha). It is ready to be dissolved in the Supreme Purusha, when you get Asamprajnata Samadhi.

You will have to cultivate the four great virtues - Maitri. Karuna, Mudita and Upeksha. Then you will have peace of mind. The same thing is described by the Lord in the Gita:

"Adweshta Sarvabhutanam Maitrak Karunaevacha"

Maitri-friendliness-you should have towards equals. You should have compassion for those who are in distress. You should have complacency towards those who are superior to you. Complacency will destroy jealousy. All are your brothers. If a man is placed in a better position, feel happy over it. Then, Upeksha. You come across wicked people. Be indifferent to them. By these methods, you will have peace of mind.

ON WHAT TO MEDITATE

Patanjali prescribes forms for meditation: Visoka vaa jyotishmati. Concentrate on the sorrowless effulgent light in the heart. Sometimes you get visions of God, of Sadhus and Gurus. Meditate on them. Or, on any form you like - Yathabhimata-dhyanadva. Meditate on the form of a saint who is free from Raga-Dwesha. Or any picture. On your own picture. On your own form and qualities. The form and qualities of your father, On Lord Jesus, Lord Buddha, Rama, Krishna, Durga. All of you have done some Puja or worship in your previous birth. Those samskaras are there. In this birth naturally the mind runs, for some, towards Rama, for others, towards Devi, and for yet others, towards Krishna. In this way you can select your Ishta Devata.

The difference between concentration and meditation is this: concentration is Dharana and meditation is Dhyana - try to fix the mind on any object, any Chakra in the body, this is Dharana. Then allow the thought to run along that particular groove. This is meditation. If the mind runs away from the groove, withdraw it and bring it back to the object of meditation, through Pratyahara. Your horse runs to another house; you will have to bring it back and prevent it from running there again by giving it tasty food in your own house. Even so, the wicked mind runs in various directions. You will have to discipline it and make it understand that within you is the highest bliss. The monkey will run from one twig to another twig; but you will have to bring it back.

YAMA AND NIYAMA

Yama and Niyama are the most important preliminaries to the practice of meditation. Without acquiring these, if you run to meditation and Samadhi you will only break your legs. But. you cannot wait. It will take one life-time to practise one of the Yamas! Therefore, you will have to go on practising Yama-Niyama and at the same time go on with your concentration and meditation, even though you are not fully established in Yama-Niyama. We hear of only one Harischandra who was perfectly established in truth. But there are many who are attempting to practise truth in daily life. Though you cannot observe perfect Brahmacharya, lead a well regulated life. Do not lead a luxurious life; reduce your wants— this is the essence of Aparigraha. Love all: this is the practice of Ahimsa. Astheya: do not covet the wealth of others.

Those who wish to attain the Imperishable Absolute should observe these canons uncompromisingly.

"Yadaksharam Vedavido Vadanti
Vishanti Yad-yatayo Veetaragah
Yadichchanto Brahmacharyam Charanti
Tat-te Padam Samgrahena Pravakshye"

(Gita VIII : 11)

It is only' those who are endowed with Vairagya and who are established in Brahmacharya that can enter the realm of the Absolute Brahman.

Niyamas consist of: Saucha, Santosha, Tapas, Swadhyaya, Ishwarapranidhana. Saucha: internal and external purity. Internal purity — purity of the mind — purity of heart — is more important. Get rid of Evil Vrittis. Santosha (contentment) is the greatest asset, greatest treasure. Tapas is austerity. Egolessness and selfless service are the greatest forms of Tapas. Humility and desirelessness are the greatest forms of austerities. Practise these through ceaseless, untiring, selfless service. Practise the three kinds of Tapas mentioned in Gita, Disciplinary practices like fasting, etc., also come under Tapas. Fast on Ekadashi. If you have the strength, fast without taking even a drop of water. This will give rest to the abdominal organs. It will purify the internal organs. You will get the meditative mood while fasting. After overloading the stomach, you can spread the bed and go to sleep — not meditate! Some people used to luxurious living ask me for the quickest way to Samadhi: I tell them "Take curd and rice to bellyful; spread a nice, soft, bed, with a good pillow; stretch yourself on it; forget all about the world - then you will get "Samadhi", you are fit for (good deep sleep !)". If you are earnest about the practice of Yoga you will have to put yourself through stern discipline.

Swadhyaya is study of religious books. Atma-Bodha, Tattwa-Bodha, Vivekachudamani, Panchadasi Vichara Sagara, Yoga-Vasishtha. Upanishads, Gita, Brahma Sutras. Yoga-Vasishtha is a monumental work on Vedanta. But you should not take to the study of the Yoga-Vasishtha in the beginning. You cannot understand the real meaning. You will have to study the elementary texts first. In the elementary Vedantic texts, instructions are given on Pancheekaran and other basic Vedantic truths. Pancheekaran is quintuplication of the five elements. The air that you breathe now is not the pure Vayu-Tanmatra, It contains a certain portion of the other elements also. In the "rupee" of the air, there is "eight annas" of Vayu-Tanmatra and "two annas" each of the other four Tanmatras. Similarly with other elements also.

There is another Pancheekaran - Pancheekaran for good sleep. Mix the four Rogans (essences)-cold-pressed oil of Badam (almond), Kaddu (pumpkin seeds), Posthu (poppy seeds) and Kahu

(coffee seeds) and add a quantity of Brahmi Oil equal to the quantity of the sum total of all these four. This is Pancheekaran for good sleep. Do not think I am digressing from the main topic of Raja Yoga. Good sleep is necessary for maintaining good health. If you have good sleep and wake up refreshed. even less than six hours' sleep will do. You will enjoy good health. Without good health you cannot practise Yoga.

Recitation of Mantra also is regarded as Swadhyaya.

Then you have Iswara-Pranidhana. Surrender to the Lord. "I am Thine, all is Thine, my Lord; Thy Will be done," is the Mantra for self-surrender. "Sri Ramah Sharanam Mama"-is the Mantra for Rama Bhaktas. "Sri Krishna Sharanam Mama" - is for Krishna Bhaktas. "Harih Sharanam" is for Bhaktas of Lord Narayana. Repeat this also frequently - along with your Ishtha Mantra. Surrender yourself. Your ego is destroyed. It is not easy. You will surrender several things: but generally you will keep something for you. It is very difficult to renounce the ego. The obstacles to surrender are egoism and desire. You will

think: "Let me finish my grand-daughter's marriage; then I will do self-surrender." What guarantee is there that you will live till then? But, by Lord's Grace, if you determine to do self-surrender, all obstacles will be removed. Feel that all your Indriyas are instruments of the Lord; God works through your body. This is one way for doing self-surrender. Total self-sur-render to the Lord and constant remembrance of Him will enable you to obtain His Grace very quickly. "Dadami Buddhi-yogum Tam Yena Mamupayanti te": says the Lord: "I give them the Yoga of Discrimination by which they come to Me". Repeat the Mantra in the Gita:

"Sarva Dharman Parityajya Mamekam Sharanam Vraja
Aham Twa Sarvapapebhyo Mokshayishhami Ma Suchah"

Meditate on the meaning of this Mantra. Adopt the humble attitude of Arjuna:

"Karpanya Dosho-Pahataswabhavah
Prichchami Twaam Dharmasammudha Chetah
Yat-sreyahsyan Nischitam Bruhi Tan me
Sishyasteham Shadi Mam Twam Prapannam"

This is an effective method of self-surrender.

KARMA, BHAKTI AND JNANA IN RAJA YOGA

All the Yogas are interblended, just as there is a blend in tea-leaves. There is nothing as a separate Karma Yoga in Madras, Bhakti Yoga in Almora and Raja Yoga in Bombay. In Raja Yoga itself

you get Tapas, Swadhyaya and Iswarapranidhana. Tapas belongs to Karma Yoga, Swadhyaya to Jnana Yoga and Iswaraprani-dhana to Bhakti Yoga. In Vedanta you get Sadhana-Chatushtaya which is nothing but Raja Yogic Yama-Niyama and Pratyahara, Vedantic Sama and Dama are found in Raja Yoga also. For Dama Raja Yoga gives the name Pratyahara. The Raja Yogin's Dharana is called Samadhana by the Vedantin. Man is a triune being. He has a hand, a heart and a head. Therefore, he must at one and the same time practise Karma Yoga Bhakti and Jnana Yoga; then only will there be integral development. Otherwise, there will be lop-sided development. The Yoga of Synthesis is, therefore, very necessary. You must be able to work in the dynamic field of Karma Yoga; you must be able to sing the Lord's Names and Glories; you must be able to meditate deeply: and at the same time you must strive to realise the Vedantic truths. Some Vedantins feel that Karma Yoga is inferior and that Bhakti Yoga is inferior. This is a sad mistake. Service is as important as Vedanta. When you understand that there is only One Self in all beings, can you remain without serving all? You will understand that the whole world is your body. Sankara, Jesus, Buddha were all 'Synthetic' Yogis. They are our ideals. Sankara, the great Adwaita Vedantin, was a Bhakta; he sang several hymns. He was a Yogi, too; he was able to separate himself from his body. He was a dynamic Karma Yogi; within the short span of 32 years that he lived here, he had established four Mutts in different parts of India. when there was no aeroplane or motorcar. He was a great Jnani at the same time. He practised the Yoga of Synthesis.

Tapas, Swadhyaya and Iswarapranidhana are together called Kriya Yoga, or the Yoga of Action for the purification of the heart. In a heart that is purified only will the Knowledge dawn.

ASANA AND PRANAYAMA

After Yama and Niyama comes Asana. 'Sthirasukham Asanam'. Patanjali does not pay much attention to Asans. 'Tatah Ksheeyate Prakashavaranam; Dharanasu Yogyata Manasah Sattva is covered by Rajas and Tamas. Practice of Pranayama removes the veil of Tamas and Rajas. You can find out the Rajasic temperament in a man: he has the Rajasic look, he likes gaudy Rajasic dress and Rajasic food. You can at once spot the Satwic man who wears a Japamala around his neck, who is humble and simple in demeanour, wears simple dress and eats simple Satwic food. From you look and behaviour one can find out what sort of Guna you have got. There is always a mixture; but the preponderant element can be found. The Rajasic man wants power, prestige and position. A man of calm mind, serene mind, always enquiring into the nature of the world and the nature of the Self, always immersed in the meditative mood, with a natural inclination to study books of spiritual nature, and to live in solitude: he is the Satwic man. If you have a desire for onion and garlic, for meat and mutton, this shows you have a Rajasic nature. It will disturb the peace of your mind and excite the lower passions. Food plays a prominent part in shaping your nature. Look at elephant; it eats only leaves and vegetables. How calm it is in spite of its enormous size and strength! Look at the tiger on the other hand. In spite of its smallness, how cruel and

dangerous it is! The nature is in conformity with the food. Don't bring fish and eggs in the category of vegetables!

In Hatha Yoga only there are various Asans, elaborately designed to have more! perfection of the body. These are all later developments. Patanjali Maharshi only wants that you should assume a comfortable posture in which you can sit for a long time. You can even sit in a chair; but do not allow sleep to overcome you.

Similarly in the case of Pranayama also. Later on the Ashta-Kumbhakas were developed. I will show you the four easy and important exercises in Pranayama. The first is easy — Suki Purak - Pranayama. You can practise it even lying down in bed. Draw the air through both the nostrils as long as comfortable, retain as long as comfortable and breath out. The next Pranayama is the Sandhya Pranayama or the Anuloma-Viloma Pranayama.

Draw the air through the left nostril, retain and exhale through the right nostril; then draw the air through the right nostril, retain and exhale. This constitutes one round of Pranayama. The ratio between Purak (inhalation), Kumbhak (retention) and Rechak (exhalation) is expected to be 1:4:2. But in the beginning you need not bother yourself about this. When you become an expert, the ratio will come by itself. During retention of breath particularly repeat your Ishta Mantra. This is more effective. This will fill you with divine energy. Bhastrika is rapid exhalation and inhalation. It is like blowing of the bellows. Even one round of Bhastrika will envigorate you, within a few seconds. Do it in winter. In summer you can do one round; and that, too, in the early morning hours. In summer Sitali is very good. It will instantly cool your system. It will purify your blood. Make a tube of your tongue and draw the air through it. Retain. Then exhale. This is equal to taking a glass of ice-cold water.

If you practise all these Pranayamas for a considerable time, Kevala Kumbhaka will come to its own accord. Kevala Kumbhaka is Kumbhaka without Puraka and Rechaka — retention of breath, without inhalation and exhalation.

Then comes Pratyahara, withdrawal of the mind from the senses. The next stage is Dharana - concentration of the mind.

The process of Dharana is beautifully described by the Lord in the Bhagavad Gita.

"Sarvadwarani samyamya Mano Hridi Nirudhya cha
Moord Jnyaadhaayatmanah Pranamaasthito Yogadharanaam"

Shut out the avenues through which the senses flow outwards; fix the mind on the Lord or the Self seated in the heart; retain the breath at the crown of the head by the practice of Kevala Kumbhaka;

and then you will get perfect concentration of the mind. You will enter into Dhyana and Samadhi quickly.

After Dharana, Dhyana comes. In Dhyana you allow the mind to dwell on the same thought. Meditate on rose. You allow the mind to dwell on all sorts of roses. But only one set of thoughts can be allowed to enter the mind.

The Bhagavad Gita gives a beautiful description of the process of Dhyana. Study the sixth Chapter. Resort to a secret place of seclusion. Here spread out a seat, neither too high nor too low. Cloth, deer-skin and Kusha-grass form the ideal combination, one placed over the other. Restrain the senses. Still the mind. Keep the body erect, with the head, neck and trunk in a straight line. Gaze at the Trikuti. Meditate upon God. You will soon enter into Samadhi.

Samadhi follows Dhyana.

The three (Dharana, Dhyana and Samadhi) together constitute Samyama. These three constitute the Antaranga Sadhana of Raja Yoga, along with Pratyahara. The first four, viz., Yama, Niyama, Asana and Pranayama, are Bahiranga Sadhana. The real Raja Yoga commences with Pratyahara, with the Antaranga Sadhana. Samyama constitutes the actual practice of Raja Yoga.

Through the practice of Samyama you can enter into the truth about the thing meditated upon. You can come face to face with the real nature of things. You can get various Siddhis and psychic faculties.

By doing Samyama on the sun, the Yogi gets knowledge of the worlds. Samyama on the moon gives him knowledge of the stellar system. Samyama on the pole star reveals to him the truth about the movement of the stars. The Yogi gets the strength of an elephant if he does Samyama on an elephant. By practising Samyama on his own body, the Yogi is able to dematerialise the physical body and move about invisibly. By similar Samyama on various other forms or objects, various Siddhis like clairvoyance, clairaudience, telepathy, Trikala-Jnana, etc., are acquired. Only one more Samyama I would particularly mention and ask you to practise. That is Samyama on virtues: for, by practising Samyama on virtues like love, friendliness, etc., you will be able to radiate these virtues and thereby transform others by infusing these virtues in them.

Samyama on the innermost Self is the goal of the practice of Raja Yoga. All other Samyamas will only give you some Siddhis which will pave the way to your downfall. Beware of them. Proceed cautiously along the path to the goal; meditate on the Self. Enter into Samadhi, Attain Atma-Jnana.

THE FINAL LIBERATION

Raja Yoga divides Samadhi into two categories - Samprajnata Samadhi and Asamprajnata Samadhi. Various stages are described in Raja Yoga: Savitarka, Nirvitarka, Savichara, Nirvichara, Savanda Sasmita. All these constitute Samprajnata or Sabija Samadhi. In Asamprajnata or Nirbija Samadhi all the Samskaras are burnt and you get Kaivalya Moksha.

In Vedanta also they call it AruDa Manonasa and Sarupa Manonasa. Manolaya is temporary absorption of the mind; it cannot give you Moksha. The mind comes out again. What we want is Manonasa, destruction of the mind. Then you will get Moksha. All the Samskaras and Raga-Dwesha must be burnt out. Then only you will get Asamprajnata Samadhi. In Sarupa Manonasa, Rajas and Tamas are completely destroyed; Sattwa alone remains. Sarupa Manonasa is for the Jivanmukta. Jivanmuktas have the form of the mind for the purpose of doing Lokasamgraha. Arupamanonasa comes in Videhamukti; the whole mind is destroyed.

HOW TO OVERCOME OBSTACLES

The five kinds of afflictions are: Avidya (ignorance), Asmita (egoism), Raga (attraction), Dwesha (aversion) and Abhini-vesha, (clinging to mundane life). Samadhi destroys all this. Raga and Dwesha have five states — Udara (fully manifest), Vicchinna (hidden, Tanu (thinned out), Prasupta (dormant) and Dagdha (burnt). In worldly-minded people sunk in worldliness Raga and Dwesha assume Udara Avastha - i.e., an expanded state. Vicchinna Avastha is that state in which Raga and Dwesha are hidden. The husband and wife sometimes quarrel; then love is temporarily hidden. Again she smiles; then love comes back. This is Vicchina Avastha, Some people do a little bit of Pranayama, Kirtan and Japa. In them Raga and Dwesha become thinned out (Tanu Avastha). Sometimes, on account of unsuitable conditions, they lie dormant. In Samadhi it is burnt— Dagdha. Raga and Dwesha constitute this Samsara. They constitute the mind. Mind is a force which has no real entity but appears to be for the time being, and deludes the Jivas. It is superior to Prana. It is superior to matter. But, above the mind there is discrimination. Discrimination can control the mind; enquiry into your real nature or Atma-Vichara can control the mind. If you destroy the Raga-Dwesha through meditation and Samadhi, the mind will be annihilated. Your effort should be daily to practise concentration, even for five or ten minutes; then you will be able to control the mind and enter into Samadhi.

There are several obstacles to meditation. Vedanta describes the obstacles to be Laya, Vikshepa, Kashaya and Rasaswada, Patanjali says: "Disease, dullness, doubt, carelessness, laziness, worldly-mindedness, illusion, missing the point, unstability — these are the obstacles in Yoga."

Grief, melancholy, tremor of the body, inhalation and exhalation are the auxiliaries to these obstacles. You will have to remove all these obstacles. During meditation, if you are overpowered by sleep, stand up, dash cold water on the face, practise a few Asans and Pranayama. Sleep will go. Another age-old practice is, for those who have a 'chotti (or tuft of hair), to tie the tuft to a nail

of the wall by means of a thread — if you doze during meditation, the nail on the wall will pull you up. Take light food at night. Abhyasa and Vairagya are the best means of avoiding all obstacles. Vairagya is not running away from the world. Vairagya is a mental state. Analyse your thoughts. Scrutinise your motives. Give up the objects that your mind likes most, at least for some time. When the craving for them has vanished, then you can take them, as a master. Don't cheat people saying that you have mental Vairagya and indulge in sense-pleasures and lead a luxurious life. The Sakshi, the Lord, seated within your heart, knows your mental state. You will not gain anything by trying to cheat people.

AIDS TO CONCENTRATION

Do something practically. Here and now practise meditation for a few seconds

OM

(Silent meditation)

You meditated just for a few seconds. What a grand and sublime experience it was! Like this meditate soon after you get up in the morning, after having a quick wash. Don't spend all your Brahmamuhurta in washing your face, cleaning your teeth and answering call of nature. Be quick. Meditation is more important. Recite a few Stotras - hymns — in praise of the Guru and God. Do mental Arati. Perform Manasic Puja, then meditate. On Sundays do Anushthana. Spend all your time in Japa and meditation. Make a determination "I will do 10,000 Japa. It is not necessary that you should offer flowers and fruits to the Lord. Shanti, Santosh, discrimination, dispassion, determination, courage, love, truthfulness, sincerity, purity are the most fragrant flowers that you can offer to the Lord. He will be highly pleased with you if you offer these flowers. This is Manasic Puja. You will have more concentration of the mind if you offer Manasic Puja. Your heart will be purified more quickly.

Vedanta says that there are three kinds of impurities in the mind - Mala, Vikshepa and Avarana. Vedanta prescribes selfless service to remove Mala, Upasana to remove Vikshepa and Nididhyasana to remove the veil of ignorance (Avarana). Hatha Yogins have their own preliminary purificatory practices - Shat-Kriyas, viz.., Neti, Dhauti, Basti, Nauli, Tratak and Kapalabhati. Tratak is very important. Gaze at a fixed point on the wall, on the flame of a candle, or on the picture of the Lord, You can do Tratak on the moon, on the stars also. Mind gets easily concentrated during Tratak. First look at the picture of the Lord steadily for some minutes; do Japa; then close your eyes and try to visualise the picture in your heart. This is the most effective way of practising Tratak.

Discharge your duties in this world. Practise Yama-Niyama as far as possible. Gradually increase the intensity of Yama-Niyama practices. A little more of love; a little more kindness; a little more

generosity; a little more study of scriptures; a little more Japa and meditation. Thus march forward to the goal and reach the destination, not in the unknown future, but here and now.

FOUR LETTERS FROM LORD YAMA

Beware of being deluded by Maya. Wake up now. Lord Yama, in his mercy and compassion, sends Four Letters. Do you know what they are? The first letter is the appearance of grey hairs. Lord Yama warns: "Oh man, you have wasted your life. Old age is approaching you. Your life will soon come to an end. Wake up now and apply yourself to Sadhana." But man ignores it and goes to the chemist and gets a pigment to colour the hairs black. He goes on as before. He wants to show that he is superior to Lord Yama. The Second Letter arrives. His eyesight grows dim. There is yet chance for him to wake up and apply himself to Yoga Sadhana; but he does not. He goes to an eye-specialist and puts on beautiful spectacles. Even after that he continues to lead the same sensual life. In the spectacles he feels he appears even more presentable than otherwise. Even some youngsters wear spectacles nowadays; they think it is fashionable thing to do and that they look more beautiful with them. Don't entertain such foolish ideas. You will only spoil your eyes. And then the Third Letter comes. Teeth begin to fall. This is a very serious warning from Yama. But the deluded man does

not care even now. He goes to the dentist and has a beautiful set of artificial teeth made for him. Now he is even more happy:
"My natural teeth were not so good as these," he says. He cares not to take the warning of Yama. Then the Fourth Letter arrives. Limbs lose their vigour. He has a tottering gait. He cannot sit erect or walk unaided. But foolish man does not realise that his life is nearing its end. He goes to the shop. purchases a beautiful walking stick, and puts a silver cap on it — he looks even smarter with it than without. Alas, all the four warnings of the Lord go unheeded. Finally, he is snatched away by death. Such is the miserable condition of the ignorant man. Be not like him. Wake up now. There is still time for you. Do Sadhana. Realise the Goal here and now. Patanjali says "Duhkhameva Sarvam Vivekinah",—to a man of discrimination everything here is misery only. Even the lower kind of Samadhi is regarded as Dukha by him, though it is infinitely more blissful than the miserable mundane life, because even this lower Samadhi acts as an obstacle on the path of the aspirant and prevents him from striving to reach the highest Nirvikalpa Samadhi. Remember this Sutra: 'Duhkhameva Sarvam Vivekinah. You may get various Siddhis and Riddhis during the practice of Yoga. You will have to spurn them as worthless because your aim is the attainment of Kaivalya Moksha. Invitation will come from the Devas. Uddhalaka was tempted by the Devas; but he refused. Don't stop even with these psychic powers. Remember: 'Duhkhameva Sarvan' Vivekinah'. March on boldly and attain the goal of Nirvikalpa Samadhi. Stop not till the goal is reached.

"Tapasvibhyo-adhiko Yogi; Inanibhyo-api Mato-adhikah

Karmibhyaschadhiko Yogi; Tasmat Yogi Bhavarjuna".

To sum up.

Raja Yoga is the royal road to freedom from misery. It treats of the four great principles: misery, its cause, freedom from misery and the means. The practice of the methods prescribed in Raja Yoga leads to the cessation of all miseries and the attainment of eternal bliss. Practise from today. Never miss a day. Remember each day brings you nearer the end of this earthly existence as a human being. You have wasted many days, many months and many years. You do not realise it because you have drunk deep the liquor of Moha. Therefore, you do not understand the real cause of the miseries of this earthly life.

The cause of this misery is Avidya. When the sun of discrimitiation arises within, the Purusha realises that He is distinct from Prakriti, that He is independent and unaffected. Raja Yoga gives you a most practical method of bringing about this exalted state.

To three classes of aspirants Raja Yoga prescribes three kinds of Sadhana. To the Uttama Adhikari (first-class aspirant) Raja Yoga prescribes Abhyasa and Vairagya. He practises meditation on the Self; he practises Chittha-Vritti-Nirodha, and soon enters into Samadhi. This is practice sustained by Vairagya. To the Madhyama Adhikari (middling aspirant) Raja Yoga prescribes the Kriya, Yoga-Tapas, Swadhyaya and Iswaraprani-dhana. Tapas is of various kinds: Chandrayana, Krischra Vratas; Panchagni Tapas; standing in the ice-cold water throughout the night in winter; standing on the burning sands throughout the day in summer —these and many other practices form Tapas. But the best form of Tapas are those given by the Lord in the Bhagavad Gita. Swadhyaya is study of spiritual literature and also Japa of your Ishta Mantra. Iswarapranidhana is self-surrender to the Lord and doing all actions as Iswararpana. These three form the Sadhanas of the Madhyama Adhikari who enters into deep meditation very soon and attains Kaivalya Moksha. To the Adhama Adhikari, lowest kind of aspirant, Raja Yoga prescribes the eight-fold Sadhana-Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

Do not imagine that you are an Uttama Adhikari and that you have only to sit in meditation and enter into Samadhi. You will have a terrible downfall; even after years of practice you will find you have not progressed an inch forward. Because, there are deep within you lurking desires and cravings, evil Vrittis which are far beyond your reach. Be humble. Make searching analysis of your heart and mind. Even if you are really a first-class aspirant, think you are an aspirant of the lowest class and practise the eight-fold Sadhana prescribed by Raja Yoga. The more time you spend in the first two steps, viz., Yama and Niyama, the less will be needed to attain perfection in meditation. It is the preparation that takes very long. But do not wait for perfection in Yama, Niyama, before taking up the higher practices of Asana, Pranayama and meditation. Try to get

established in Yama and Niyama, and at the same time practise Asana, Pranayama and meditation as much as you can. The two must go hand in hand. Then success will be rapid. You will soon enter into Nirvikalpa Samadhi and attain Kaivalya Moksha. What that supreme state is no one has expressed, and no words can describe. Practise, oh bold aspirant, and realise it for yourself. May God bless you with health, long life, peace, prosperity and Kaivalya Moksha! May you shine as a Yogi in this very birth.

THIRD MANDALA

BHAKTI YOGA

Bhakti is supreme devotion to the Lord. Bhakti is intense attachment to God who is the Indweller in all beings, who is the support, solace for all beings. He is Omnipotent, Omniscient, Omnipresent. To this Lord you should offer prayers and you should sing His Name and Glories. The mind will be filled with Satwa. You will dwell in the Lord and attain Immortality, Supreme Peace and Eternal Satisfaction.

There are people of various temperaments; they are devoted to various deities. In Bharatavarsha itself, some people are devoted to Lord Rama-you find them in large numbers especially in Ayodhya. In Brindavan and in other parts of the country also, people are devoted to Lord Krishna, Rama and Krishna are not different. They are Avataras of Lord Hari. in Bengal. They worship Durga, Kali or other forms of Devi. They adore God as Mother, as Supreme Energy of Para-Shakti. Some people in India are Vaishnavites. In South India many people worship Kartikeya; and many others worship Lord Siva. Some worship Vishnu also. Sri Vidya Upasana or Rajarajeswari worship is also prevalent in some parts of India. Mother Rajarajeswari is the Supreme Power of the Lord. Worship of Rajarajeswari bestows upon you both Bhukti (worldly enjoyment and prosperity) and Mukti (Liberation). In Kashmir, there is Kashmir Saivism, they worship Lord Siva. All are one. The Supreme Brahman assumes various forms; He is Infinite. This Infinite Being manifests here in an infinite variety of ways; and this infinite nature of God is reflected in everything here-there is an infinite variety of faces, voices, flowers, vegetables, medicines and doctors. Infinite is the variety of arts. This Infinite Being you should realise here and now; then only will you have infinite satisfaction. In Karnataka (Mysore) there is Veera-Saivism. The Lingayats worship Lord Siva. Some of them dislike Lord Vishnu. Some Vaishnavites also dislike Lord Siva. It is a sad mistake. There is only one Lord-whether you call Him Vishnu or Siva. All are one. Brahma is the creative aspect of God; Vishnu is the preserver; and Lord Siva is the destroyer-not, that He is a cruel God, but when the body becomes unfit for further evolution of the soul, He gives you another body; he is full of Grace, full of Mercy; He can be pleased easily if you repeat His Name, and offer some water on His "bald head." The Siva-Linga shows that God is Formless. He is the Infinite, all-pervading Siva. In Maharashtra, they worship Lord Hanuman, owing to the influence of Samartha Ramdas; they also worship Lord Dattatreya, the Avatar of the Trimurties. People in Punjab

worship Guru Nanakdev-Sat-Nam Wahe Guru. Grand is the conception of the worship of the Guru. By all these you can attain the Supreme State of Moksha.

FOUR KINDS OF BHAKTAS

Bhaktas or devotees of God are of four types. Arta, Jijnasu, Artharthi and Jnani. Arta is the distressed devotee who is suffering very much and who craves for the grace of God, in order to get himself relieved from pain and sorrow. Jijnasu is the seeker after knowledge; who feels that he is ignorant and who wants the grace of God in order to have Wisdom. Artharthi is the seeker of wealth, who longs for earthly possessions, money and land. etc., in order to enjoy a happy life, and who propitiates God to get His grace for that purpose. Jnani is the wise, the sage, who is satisfied with the Self, who has no desires, who is freed from desires, who has fulfilled all desires, whose only desire is the Self, who considers his own Self as the all-inclusive God.

The distressed is he who is suffering from a chronic incurable disease, whose life is in jeopardy on account of earth-quake, volcanic eruption, thunder, attack by a dacoit or enemy, tiger, etc. Draupadi and Gajendra are the exemplars of Arta-Bhakti. When Duhshasana dragged her before the court of the Kauravas and pulled her saree, Draupadi cried for Krishna in order to guard her self-respect. Gajendra called on Narayana when a crocodile was dragging him in water.

Jijnasu is the enquirer. He is dissatisfied with the world. There is a void in his life. He always feels that sensual pleasure is not the highest form of happiness and there is yet pure eternal bliss unmixed with grief and pain, which is to be found within. Uddhava was a Jijnasu. He was dissatisfied with the world and got wisdom from Sri Krishna.

The seeker after wealth craves for money, wife, children. position, name and fame. Sugriva, Vibhishana, and Dhruva were Artharthi Bhaktas. Sugriva wanted to drive away Bali and get his kingdom. Vibhishana wanted to put an end to Ravana and get Lanka. Dhruva wanted a kingdom where his step-mother would not trouble and ill-treat him, The Jnani is a man of knowledge who has attained Self-illumination, Suka Maharishi was a Jnani-Bhakta. He was a Brahma-Jnani of the highest type.

GOD BECOMES THE SLAVE OF BHAKTAS

Love for love's sake-this is Bhakti. In Bhakti there is no bargaining. There is no fear in Nishkamya Bhakti. The small boy is not afraid of his father who may be a magistrate. Only a prisoner or convict, or his own lower subordinate, is afraid of him. Even so, you need not be afraid of your Ishta Devata.

God tries his devotees in various ways in the beginning. He puts them to severe trials and tests. Eventually he becomes a slave of the Bhaktas. God is full of mercy, love and compassion.
He is depicted as having sold himself, so to say, to his devotees. He willingly suffers endless pain in the eyes of the world in order to alleviate the sufferings of His devotees. He bears the scar left on his chest by the kick of Bhrigu as an ornament. He wears the skull of his devotees as garland round his neck.

You are all aware that; while the dying Jatayu was in the lap of Sri Rama, He caressed the bird which was mortally wounded in its heroic efforts to rescue Sita from the clutches of Ravana. He wiped its body with the tresses of His hair. Mark here, the unique, tender care and the affection of Sri Rama towards His devotee.

When Mira was about to drown herself in the river, Sri Krishna stood before her and put her in His lap. Sri Krishna guided the blind Bilvamangal to Brindavan by holding the stick in His hand. How merciful is the Lord. My hair stand on end when I think of His merciful nature.

JAPA

If you are a devotee of Lord Narayana, repeat "Om Namo Narayanaya." If you are a devotee of Lord Krishna, repeat "Om Namo Bhagavate Vasudevaya" —the great Mantra which was given to Dhruva by Lord Narada and which enabled the former to come face to face with the Lord. If you are a devotee of Lord Siva, sing "Om Namah Sivaya" the great Panchakshara Mantra.

Before you do Japa, recite the Dhyana Sloka of your Ishta Devata. Bhaktas of Lord Narayana may recite the Dhyana Sloka:

Dhyeyassada Savitru Mandala Madhyavartir
Narayana-ssarasijasana Sannivishtah
Keyuravan Makarakundalavan Kiriti Hari
Hiranmayavapur Dhrita-chankhachakrah.

This is the meditation upon Narayanaya.

If you are a devotee of Lord Siva, repeat the Sloka :

"Shantam Padmasanastham Shashadharamakutam Panchavakthram Trinetram
Shulam Vajram cha Khadgam Parashumabhayadam Dakshinaange Vahantam
Naagam Paasam cha Ghantaam Damarukasahitaam Chaankusham Vaamabhaage
Naanaalamkaaradeeptam Sphatikamaninibham Paarvateesham Namaami."

and meditate upon Lord Siva, holding Trisul and Damaru in his hands. Sing the Panchakshari Mantra itself:

Om Namahshivaya, or
Chandrasekhara Chandrasekhara Chandrasekhara Pahimam
Chandrasekhara Chandrasekhara Chandrasekhara Raksha Mam

Markandeya sang this and attained immortality. On the same lines there is a Kirtan sung by Appayya Dikshita :

Sambho Mahadeva Deva-Siva Sambho Mahadeva Devesa Sambho

THE FIVE BHAVAS

God can be approached by the devotees through various Bhavas. There are five main Bhavas which are natural to human beings and therefore easy to practise. Dasya Bhavas: the Bhava in which the Bhakta takes himself to be the Lord's servant. Vatsalya Bhava: in which the Bhakta takes the Lord to be his Child. Sakhya Bhava : in which the Bhakta considers the Lord to be his Friend. Madhurya Bhava : in which the devotee regards the Lord as his Lover. Santa Bhava: is the attitude in which the devotee peacefully and in utter silence and tranquillity meditates upon the Lord.

Of all the Bhavas Madhurya Bhava is the highest. In recent times, Lord Gauranga had this Bhava. When he used to do Nagar Kirtan, to go about the streets singing the Lord's Name, he would blissfully dance completely oblivious of his surroundings. In Bengal even now they perform Nagar Kirtan. Whenever they hold Sankirtan Conferences, which usually go on for four or five days, on the first day they have Nagar Kirtan With a big party singing the Lord's Names to the accompaniment of all kinds of musical instruments, they move about, so that Bhagavan's Name may be spread everywhere and the entire atmosphere purified and cleansed of lust, crookedness. hypocrisy and cheating. This also acts as an advertisement. People come to know that there would be a big Sankirtan Conference where Bhaktas would assemble to sing the Lord's Name. The Kirtan Dhwani which Lord Gauranga used to sing during such Nagar-Kirtans was :

"Rama Raghava Rama Raghava Rama Raghava Raksha Mam
Krishna Kesava Krishna Kesava Krishna Kesava Pahi Mam."

The name should come from the bottom of the heart. Open the chambers of your heart for the entry of the Divine Grace, so that all your sins will be destroyed. Right now this very second you should have Darshan of the Lord and Mukti.

DEVOTION TO GURU

Our Sikh brothers sing :

"Sat-Nam Sat-Nam Sat-Nam ji
Sri Wahe Guru Wahe Guru Wahe Guru ji."

Wonderful is the Guru who removes the ignorance and helps you to come face to face with God. The same idea is expressed in the beautiful Guru-Stotras :

"Gurur-Brahma Gurur Vishnur Gurur Devo Maheshwarah
Guruh-Sakshut Param Brahma Tasmai Sri Gurave Namah
Dhyanamulam Guror Murthih Pujamulam Guroh Padam
Mantramulam Guror Vakyam Mokshamulam Guroh Kripa Yasya
Deve Para Bhaktir Yatha Deve Tatha Gurau
Tasyaite Kathitha-hyarthah Prakashante Mahatmanah."

This last Mantra occurs in the Swetaswatara Upanishad and it means: "He who has supreme devotion to the Lord and as much devotion to the Guru, to him alone the truths of the Vedanta, the wisdom of the Upanishads are revealed." Otherwise reading the Upanishads will be like novel-reading. Whoever be your Ishta-Devata-Rama, Krishna, Buddha, Jesus, Allah or Ahura Mazda-you should have Supreme Devotion to Him, and you should have the same devotion to your Guru. Then alone will the truths of the Vedanta, of Bhagavata, of Japji or Sukhmani, be revealed to you; and will be able to commune with the Lord. Without this devotion or Bhakti nothing can be achieved.

TYPES OF BHAKTI

Bhakti is of various kinds. Sakamya Bhakti is devotion with desire for material gains. A man wants wealth and with this motive practises Bhakti. Another man wants freedom from diseases and therefore does Japa and offers prayers. A third one wants to become a Minister and does Upasana with this aim. This is Sakamya Bhakti.

Whatever you want the Lord will certainly give you, if your Bhakti is intense and if your prayers are sincerely offered from the bottom of your heart. But you will not get supreme satisfaction, immortality and Moksha through Sakamya Bhakti.

Your Bhakti should always be Nishkamya Bhakti. God has already given you a good position, a good job, wife and children and enough wealth. Be contented with these. Aspire for Nishkamya Bhakti. Your heart will be purified and the Divine Grace will descend upon you. Be in communion with the Lord, you will become one with the Lord and you will enjoy all the Divine Aiswaryas.

All the Vibhutis of the Lord He will give you. He will give you Darshan. He helps you to dwell in Him. At the same time He will give you all the Divine Aiswaryas also. In the Puranas we get only Prahlad and the Gopies who had Nishkamya Bhakti. Even Dhruva had only Sakamya Bhakti in the beginning; he wanted to rule the kingdom. But, when he had darshan of the Lord, his Bhakti, too, was transmuted into Nishkamya Bhakti. Nishkamya Bhakti is infinitely superior to Sakamya Bhakti. Therefore, practise Nishkamya Bhakti.

It is said that after departure from this world, the Rama-Bhakta goes to Saketa Puri, the Krishna-Bhakta goes to Go-loka, the Vishnu-Bhakta goes to Vaikuntha, and the Siva-Bhakta goes to Kailasa. The names are different; they all connote the Kingdom of God or the Realm of Infinite Bliss where there is no pain, no sorrow, no old age, no death and therefore no rebirth. That is your goal. Attain this here and now, this very second.

Another classification of Bhakti is Apara-Bhakti and Para-Bhakti. Apara-Bhakti is for the beginners in Yoga. The beginner decorates an image with flowers and garlands, rings the bell, otlers Naivedya, waves lights; he does all the Shodashopachara, as one would do to a person. The Bhakta here regards the Lord as a Supreme Person, who is immanent in that image and who can be propitiated through such forms of devotion. Gradually, from Apara-Bhakti, the Devotee goes to Para-Bhakti, the highest form of Bhakti. He sees the Lord and Lord alone everywhere and His Power manifest as the entire universe, "Thou art all pervading, on what simhasana shall I seat Thee? Thou art the Supreme Light in whose borrowed light the sun, the moon, the stars and the fire shine; shall I wave this little deepa before You?"-thus the devotee recognises the transcendental nature of God. Para Bhakti and Jnana are one. But every Bhakta will have to start from Apara-Bhakti. There is however an intermediate stage between Apara-Bhakti and Para-Bhakti. Before you take your food, offer it to God mentally; and the food will be purified.
When you pass through a garden of flowers, mentally offer all the flowers to the Lord in archana. When you pass through the bazaar and see a sweet-meat shop, offer all the sweet-meats as naivedya to the Lord. Such practices will lead to Para-Bhakti.

Bhakti is also classified into Gauna-Bhakti and Mukhya-Bhakti. Gauna-Bhakti is the lower Bhakti and Mukhya-Bhakti is the higher type of Bhakti.

Go from stage to stage. Just as a flower grows in the garden, so also, gradually develop love or Prem in the garden of your heart.

The enemy of devotion is egoism and desire, Where there is no Kama, there alone will Rama manifest Himself. The enemies of peace and devotion are lust, anger and greed. Anger destroys your peace and your health also. When a man abuses you, keep peaceful. When blood begins to boil, it is impoverished. You lose vitality if you become a prey to fits of temper.

RAM-NAM: YOUR SOLE REFUGE

Remember, in this Asar-Samsar me Ram-Nam Adhar hai (in this essence less Samsara, Ram-Nam alone is the support). If you do 50 lakhs of Ram-Nama Japa, you will have a treasure that will follow you when you leave this world. That is the real treasure; that is your real wealth. Add to this wealth every day. Do Anushthan on Sundays. Observe Mowna for a couple of hours, at least, daily. There is too much of idle talk in the world today. When you find two people talking, at once the mind runs to the place and takes joy in gupshup. All the topics of the world we are ready to discuss for hours together; but you do not want to repeat God's Name! This is Maya.

Remember pain, death, old age and disease. What is there in this short life? You will have to enquire. For earning a few rupees you have to submit yourself to this "Ji Huzur" slavery for years. Slave of objects, slave of the mind, slave of the senses, slave of the tongue-where is your freedom, where is your independence? Are you not ashamed to boast of your intelligence? You cannot find a solution for this problem: the problem of life and death. The finite and frail intellect cannot solve the problems of the world. Because the intellect is conditioned in time, space and causation, it cannot give you the answer to these fundamental questions. It cannot solve the "why" and the "how" of this universe. It is only intuition that is attained through the Lord's Grace, through the ceaseless practice of devotion, which can answer all these problems.

Maya is very powerful. It is very interesting to hear about devotion now. You are all in an exalted mood. But, as soon as you leave the hall, the mind runs in the same old groove. You make your determination now. But the force of previous Samskaras will pull you down.

But the wise man is always alert. The names of the Lord are your prop and solace. Ram-Nam is your father, mother, teacher and friend. Accessible through faith and devotion is Ram. Attainable through Japa, Kirtan and meditation is Ram. Always sing: Sri Ram Jaya Ram Jaya Jaya Ram. He is in the thought, world, sentiment and deed. He is Sat; He is Chit; He is Ananda. He is Prem, joy and mercy. Within is Ram; without is Ram; everywhere is Ram. Above is Ram; below is Ram; in front is Ram; behind is Ram; to the left is Ram; to the right is Ram. Therefore sing Sri Ram Jaya Ram Jaya Jaya Ram.

You must have Avyabhicharini Bhakti. A little devotion to Rama for five days; a little devotion to Krishna for six days; when you go to Calcutta, practising Kali-Bhakti-this kind of Bhakti is called Vyabhicharini Bhakti. An advanced student can have Jnana-Nishtha—he can see the same One Lord in all these deities. But for a devotee, Avyabhicharini Bhakti or devotion to one ideal is necessary.

VIRAHA

You should constantly pine for God's Darshan. Then only will He come. Viraha is the pain which the devotee experiences out of separation from the Lord. If you want to have Darshan of your Beloved, you will have to shed profuse tears in sincerity. You can hardly win Him by smiles. Read the life of Chaitanya Mahaprabhu. He used to roll himself in the dust with tears of agony. That is Viraha-Agni. That is real devotion.

When the devotee suffers from Viraha, he sobs and sighs heavily. He is full of tears. Sometimes he cries out loudly. Sometimes he is not aware when the day dawns and the night sets in.
Sometimes he repeats loudly: "Hari, Hari!" Sometimes his body trembles. Sometimes he falls down and rolls on the ground. Sometimes he laughs and sings aloud. It is extremely difficult for laymen to understand the hearts and feelings of exalted devotees who are in communion with God. Sometimes the devotee drops down and passes into a swoon. When the sincere tears flow down the cheeks of the devotee, the Lord appears before him. It is these tears of love that give rise to the descent of God, Avatara.
It is these tears of devotion of Viraha that force the Nirguna Brahman to assume a Saguna form for the pious worship and meditation of Bhaktas.

ELEVEN POINTS FOR DEVELOPING BHAKTI

It would be a gross mistake if you consider Bhakti as merely a stage of emotionalism, while it is actually a thorough discipline and training of one's will and the mind, a sure means to intuitive realization of God Almighty through intense love and affection for him. It is a means to thorough apprehension of the true knowledge of the Reality, beginning from the ordinary form of idol worship right upto the highest form of cosmic realization of your oneness with Him. You can achieve this by following the eleven fundamental factors which Sri Ramanuja had prescribed. They are Abhyasa or practice of continuous thinking of God, Viveka or discrimination, Vimoka or freedom from everything else and longing for God, Satyam or truthfulness, Arjavam or straight-forwardness, Kriya or doing good to others, Kalyana or wishing well-being to all, Daya or compassion, Ahimsa or non-injury, Dana or charity and Anavasada or cheerfulness and optimism.

Abhyasa or practice is a sustained and presistent effort to achieve mastery over a certain thing. Through continued practice the Sadhaka tries to secure the steadiness of his mind, to restrain all its external Vrittis, thereby converging them upon his one object-the Lord. Through persistent Abhyasa he checks the outgoing tendencies of his mind and directs them inward, he constantly dwells and meditates upon the Lord.

Viveka or discrimination enables him to choose between the right and the wrong; to follow and to adhere to what is right, i.e., what should be done, and to abstain from what is wrong, i.e., what should not be done. How does he discriminate between the right and the wrong? That which elevates and takes him nearer to God-his Ideal-that which brings him good, joy and peace, he

considers as right and adheres to and acts in accordance with it. That which brings him depression. pain and restlessness, that which pricks his true conscience, that which drags him down from goodness and takes him away from God, he considers as wrong and abstains from it in toto and guards himself against its influence. As regards his diet, he discriminates between the Sattvic food, i.e., what should be taken, and Rajasic or Tamasic food, i.e., what should not be taken Thus he discriminates between the right and the wrong, follows the directions of the wise, respects their warnings and obeys their admonition and commandments. Thus he perseveres and strives to reach his goal, following the path of righteousness.

Vimoka is longing for God alone, renouncing everything else that does not accelerate his progress. Obviously, one has to renounce what is earthly if he wishes to attain what is eternal, permanent and infinite. The Sadhak has to renounce all his desires and cravings for the material objects; he has to renounce the evil Vrittis of the mind through introspection and right exertion. Only then can he develop true longing for God, only then can he proceed Godwards. You cannot drink two things at a time in the same cup. If you wish to progress Godwards, then, necessarily, you have to renounce all else that are not conducive to your progress. This is the secret. To want nothing is the greatest and most efficacious way to attain the keenest longing for God.

Satyam or truthfulness is surely the prime postulate in Sad-hana. God is Truth: to realize Him, therefore, you must needs become the very embodiment of Truth. You have to live the Truth; you should have to think of Truth alone, speak the Truth alone and do what is right and true to your conscience.

Arjavam is straightforwardness or honesty. There is no place for deceit, crookedness or falsehood in the quest of God. God neither wants your riches nor your intellect, but he wants only a pure, truthful heart altogether shorn of deceit, shallowness and hypocrisy. There is nothing to hide from Him, for He is the all-knowing, all-pervading Spirit. Your heart must be as pure as the white snow and as clear as the crystal. Just as you cannot see a clear and correct reflection in a corrugated, dust-coated mirror, even so, if your heart is cobwebbed by selfish desires and dishonesty, and corrugated by hypocrisy and crookedness, you can hardly know the real nature of God. The Sadhak must cultivate a heart like that of a child.

Kriya or doing good to others comes next. As a true devotee, you should behold Him in all, for He is the manifest form in whatever you perceive. The Sadhak's foremost duty is to do good and serve others, irrespective of any distinction or personal consideration. Serving and helping those in distress open your eyes to the sorrows of human life. You begin to understand the painful nature of the worldly existence. The stony selfish heart learns to feel for others. Then compassion, mercy and love nurture in your heart. Your heart becomes purified and Vairagya dawns in you.

Kalyana or wishing well to others is another necessary qualification for the devotees. With a pure loving heart, you should pray to the Lord for the good and well-being of others. First pray for others, for the peace and welfare of the world, and then for your evolution. You should not entertain any grudge or ill-feeling towards your opponents, but you should wish for all that is good and auspicious. This is the true spirit of a devotee.

Daya or compassion comes next. God is Love; He is all-merciful and compassion personified; and as you seek to realize Him, you must needs become a veritable ocean of mercy and You must cultivate a heart as broad as the infinite sky.

All the divine virtues that are necessary for one's evolution have their origin in Ahimsa or non-violence. Ahimsa is a life giving force. Ill-will, hatred, anger and malice cannot stand before its mighty potency. It is a special attribute of the soul. Practice of Ahimsa culminates eventually in the realization of unity and oneness of life. It generates the feeling of universal brotherhood and cosmic love.

Next is Dana or charity. "Charity covereth a multitude of sins," proclaimed Jesus Christ. Abundant, spontaneous charity with a pure heart for relieving the suffering of the distressed is a potent means to elevate the heart and to destroy its shallowness and impurities. You must have a large heart. The more you give, the more will come to you. This is the law of nature.

Anavasada is cheerfulness and hope. This is an essential virtue for a devotee. There is no room for depression in the spiritual path. You must be optimistic, zealous and persevering There are many active forces that will oppose your progress and actually assail and pull you down. But you must not lose your hope or be depressed. You have to brave the storm and proceed in spite of the difticulties and adverse conditions that try to cow you down, to push you off from the path of Sadhana. With cheertul perseverance and optimistic zeal, relying on the inner Self you should proceed with Sadhana, and ultimately the success will be yours.

(Just at this moment Sri Swamiji noticed that someone was serving water to the assembled devotees.)

BHAKTI AND KARMA YOGA

Why is this man serving you water? Because he loves the God in you all. Love in expression is service. That is real Bhakti which blossoms forth as selfless service of humanity with Narayana-Bhava. These Yogas are not water-tight compartments. A blending of all the Yogas is necessary it you want to achieve rapid spirituai progress. Remember Bhakti Yoga is the consummation of Karma Yoga. Raja Yoga is the consummation of Bhakti Yoga. And, Jnana Yoga or Vedantic

realisation of Unity is the consummation of all the rest. You cannot separate Bhakti Yoga from Karma Yoga or Raja Yoga.

Theretore, serve all with Prem, with supreme cosmic love, seeing the Lord in all. No dignity; no pride of power or position. These are all illusory appendages. In reality we are all Brahman, the one Reality, only. Accidentally we feel that we are this or that. Essentially, you are all the same Krishna. In this world play you have assumed various names and forms. With this Bhavana you should serve. Devotion is concentrated knowledge; knowledge is diffused love. Therefore, ultimately the actual realisation that is one dawn in you.

You have now understood the classification of Bhakti. Now we go on to the nine modes of Bhakti-Sadhana. Bhakti grows. The same Navadha Bhakti is expressed in a different way by Lord Rama to Sabari.

NAVADHA BHAKTI

Sravanam, Keertanam, Smaranam, Padasevanam, Archanam, Vindanam, Dasyam, Sakhyam and Atma-Nivedanam are the

nine modes of Bhakti. Sravanam is the hearing of the Lord's Leelas. Keertanam is singing the names of the Lord. Smaranam is a constant remembrance of God. Pada Sevanam is the service of His Feet. Archanam is worship. Vandanam is doing Namaskara. Dasyam is regarding oneself as the Lord's servant. Sakhyam is regarding oneself as the Lord's friend. Atma-Nivedanam is complete, total and unreserved self-surrender. The first seven are considered Sadhana-Bhakti, because they constitute the Bhakti-Sadhana. The eighth (Sakhyam) and ninth (Atma-Nivedanam) are regarded more as Sadhya-Bhakti than Sadhana-Bhakti. They are not so much Sadhana as the goal itself. To be the Friend of the Lord, and to become one with Him, as Atmanivedanam implies, constitute really the goal of Bhakti: therefore, these two are regarded as Sadhya-Bhakti. In these nine modes, too, you will find a synthesis of the three main Yogas-Karma Yoga, Bhakti Yoga and Jnana Yoga. Padasevanam and Dasyam are the Sadhanas of Karma Yoga. The Lord is seated in all hearts. How can you serve His Feet, except through the service of every being in the world? Dasyam is regarding oneself as the servant of the Lord. The Lord is in everyone. Therefore one should gladly, cheerfully and willingly serve all. This is Karma Yoga. Kirtanam, Archanam, Vandanam and Sakhyam are Angas or limbs of Bhakti Yoga. Now, Sravanam, Smaranam and Atma-Nivedanam constitute the threefold process of Inana Yoga Sadhana, viz., Sravanam, Mananam, Nidhidhyasanam. Everywhere you will find synthesis. In this Kali Yuga, the Yoga of Synthesis alone is the best to adopt if you with to have rapid spiritual progress.

BHAKTI YOGA OPEN TO ALL

There are no qualifications for a Bhakta. Lord Rama extols Sabari's devotion. You know that Sabari was not born of the highest caste, the Brahmin community. But she had intense devotion to the Lord. She tasted the fruit and then offered it to the Lord, because she wanted to give him only the sweetest fruit. The Lord accepted it with great relish and blessed her. You need not build golden temples for the Lord. You need not offer costly jewels and dresses to the Lord. What He wants is the supreme love of your heart.

Patram Pushpam Phalam Toyam Yo Me Bhaktya Prayaschati
Tadaham Bhak yupahritamasnami Prayatatmanah.

He is pleased with a little offering of water, leaf or flower, but with intense love for Him.

The Lord is pleased with devotion alone: and no other condition is stipulated for Bhakti Yoga.

Vyadhasyacharanam Dhruvasya cha vayo Vidya Gajendrasya kaa
Kaa jatir Vidursya Yadavapateh Ugrasya kim Paurusham
Kubjayah Kamaneeyarupamadhikam Kim tat Sadhamno Dhanam
Bhaktya Tushyati Kevalo na cha Gunair Bhaktipriyo Madhavah

What was the degree of righteous of the hunter Ratnakar (who became Valmiki Maharishi); what was the age of the boy Dhruva (who had Darshan of the Lord); what were the educational qualifications of Gajendra, the Elephant, whom the Lord Himself protected and blessed; what was the caste of Vidura (servant-maid's son); what was the prowess of the weak Ugrasen; how beautiful was Kubja (the ugly hunchback) who was blessed by Lord Krishna; was Sudama (the poor Brahmin whom the Lord Himself served most affectionately) very rich; the Lord is pleased with devotion and does not want any other qualification in his devotee. Verily, the Lord loves Love.

This Bhakti may take any form, provided the Lord is constantly thought of.

Kamat Gopyao Bhayat Kamsah Dweshat Chaityadayo Nirpah
Snehat Yuyam Vayam Bhaktya Prapyah Shaurir Mahamate.

The Gopies regarded Him as their lover; Kamsa considered Him his enemy and lived in constant fear; Sisupala and others hated Him; the Pandavas were His great friends; sages like Narada are highly devoted to Him; and all of them attained the Lord, though their Bhava (attitude) towards Him was different, because their mind and their heart constantly dwelt at his Lotus Feet.

SRAVANAM

Sravanam will intensify your devotion. You hear the Lilas of the various miraculous acts performed by Him in His various Avataras. Gradually you get admiration. When you constantly hear of the miracles performed by Lord Jesus, you begin to have faith in and admiration for the teachings contained in the Bible. These Scriptures are not different from the Prophets. Guru Granth Saheb is not different from Guru Nanak. Similarly, when you hear of the Lilas of Lord Krishna, you get admiration for Him.

How is the Lord described in our scriptures? He is Infinite, full of Mercy, Omnipotent, Omniscient, Omnipresent, Perfect, Independent, Free, Nitya-Mukta, etc. You develop admiration for Him. Then you also wish to lead a life of devotion, repeating the Lord's Name, always practising right conduct or Sada-chara, loving all, controlling anger by Kshama, and you will also reach the Lord's Feet and become one with Him. From admiration comes attraction. Attraction to repeat His Name. Then you are attached to the Lord. Then comes supreme love for the Lord.

You must, therefore, study the scriptures, not as you read a novel, but with Prem, with Bhava. It is this study that will lead you from admiration to attraction, then to attachment and then to supreme love. The same series of stages applies to the love that grows between the husband and wife also. But there is no supreme love between them. Physical love is finite, selfish and, therefore, ends in quarrels. Divine love is infinite, changeless and eternal. Ladies have got more Sneha, and more devotion. So they are fit candidates for Bhakti. They can attain God-realisation quickly. But the one obstacle they have to surmount is Moha for children. They have more Moha for clothes and orna-ments, talcum power and cosmetics. (Black girls find it difficult to get married; so, they can use a little bit of powder! But those who have been blessed with a fair skin need not resort to cosmetics!) If this Moha is removed, then ladies will make more rapid progress in Bhakti than men.

KIRTAN

Now comes Kirtan.

Hare Rama Hare Rama Rama Rama Hare Hare
Hare Krishna Hare Krishna Krishna Krishna Hare Hare

This is the Maha Mantra which Lord Brahma in His Infinite Mercy gave for the benefit of the people of the Kali Yuga. For repeating other mantras with Bija-Aksharas and so on, there are various rules and regulations. But there are none for this Maha Mantra. You can repeat it even in your bath-room.

Devotees of Lord Siva can sing :

Om Namahsivaya Om Namahsivaya Om Namahsivaya Om Namahsivaya

Another way you can sing :

Bol Sankar Bol Sankar Sankar Sankar Bol
Hara Hara Hara Hara Mahadeva Sambho Sankar Bol.

Then we go on to Smaranam. Constant rememberance of the Lord, even when you are working. You may forget: it does not matter; but again and again try to bring back the thought of God. The whole world is Sita; your own Indrias and mind are Sita. The inner ruler or Antaryamin is Lord Rama. the Supreme consciousness. Rama is the Son of Dasaratha and also the all-pervading Atma, Vyapak, Satyam, Nityam, Anandam. Sat-Nam Ek-Omkar is the Supreme Being. Sat-Nam Ek-Omkar contains the essence of the Upanishads. All religions are one. They show the path. They all want you to control the mind and the senses. There is only one religion, the religion of Vedanta There is only one caste, the caste of humanity. One Dharma, one law. the law of cause and effect. See unity in all. The work of Maya is to show variety where there is only unity. Now a feeling is generated: "He is a Hindu, I am a Mohammadan". This is ignorance and a sad mistake. You are all one. God works through all hands, hears through all ears, sees through all eyes. Whenever a harsh word comes to your lips, whenever you become angry, you will have to introspect and feel : "God is in this manifestation. If I utter a harsh word God will be annoyed, He will not be pleased."

PADASEVANAM is what you all do-doctors, nurses, engineers and professor. Padasevan is the service of the sick; Padasevan is the service of humanity, of parents, of the sick and the poor. You should always expand your heart. Then only will you have purity. In unity the heart expands. All the barriers that separate man from man are rent asunder. All Joy. All strength. No misery. No adversity. Such is the power of selfless service. Such is the power of the Lord's name. Such is the power of devotion to the Lord. In the end you will come to rest in your Sachidananda Swaroopa. The wisdom of the Upanishads will be revealed to you. Let me remind you of the last word of the Upanishads : Tat Twam Asi; thou art that.

ARCHANAM is offering flowers in worship, while repeating the names of the Lord. Here the mind is easily concentrated on the image of the Lord and devotion grows.

THE IMAGE

Whilst all things may be the object of worship, choice is naturally made of these objects by reason of their effect on the mind, or being more fitted for it. An image or one of the useful emblems is likely to raise in the mind of the worshipper of the thought of Devata, Saligram-stone induces concentration of mind. Every body has got predilection for a symbol, emblem or image. These are all personal inclinations in the worshipper due to his belief in their special efficacy for him.

To the worshipper who believes this symbol, any kind of image is the body of the lord under the form of stone, clay, brass, picture, Saligram, etc. Such worship can never be idolatry.
All matter is manifestation of God. The very act of worship is superior and conciousness. This way of looking at things must be attained by the devotee.

VANDANAM is doing Namaskara. It is not only doing Namaskara to the images and idols of the Lord, but it is doing Namaskara to all the manifestations of the Lord. You must mentally prostrate even to dogs and donkeys. Then only will you grow in devotion.

DASYAM is service of the Lord who is seated in the hearts of all.

SAKHYA Bhava is the attitude of friendship with the Lord. All cannot practise this bhavana. For the vast majority the Dasya Bhava is the best. Arjuna had Sakhya Bhava. Some of the Nayanars or South Indian Saivite saints had Sakhya Bhava.

Bhakti grows a little more and then you reach the stage of ATMA-NIVEDAN. Atma-Nivedan is Saranagathi, self-surrender or Prapatthi. It is the highest Bhakti. It is the Madhurya Bhava which Lord Gauranga and Mira Bai had; it is the Kanta Bhava which the Gopies had to Krishna-that selfless love which always prompted them to bring about a union of Lord Krishna and Sri Radha,-that is Atma-Nivedan. In these days, too, people dress themselves as Gopis and try to adopt the Madhurya Bhava. You cannot have Madhurya Bhava by dressing yourself like a lady! Madhurya Bhava is the highest Bhakti. It is the inner attitude of supreme love for the Lord and Lord alone. The Sufis also have this Bhava.

EXEMPLARS OF BHAKTI

King Parikshit attained Liberation through Sravana-Bhakti. He heard the glories of God from Suka Maharishi, who narrated the Bhagavatha to him. His heart was purified. He attained the Abode of Vishnu. Great divine persons like Narada, Valmiki, Sukadeva in ancient times, and Gauranga, Nanakdev, Tulsidas, Surdass, etc., in comparatively recent times have all attained Perfection through Kirtana Bhakti alone. Prahalad practised Smarana-Bhakti or the constant remembrance of God, and attained Him. Bharata (Lord Rama's brother) and Sri Lakshmi Devi are the greatest exemplars of Padasevana Bhakti. Devotees like Prithu and Ambarisha practised Archna Bhakti and attained God-realisation. Akrura practised Vandana-Bhakti and attained Liberation. Lakshmana and Hanuman, are the greatest exemplars of Dashya-Bhakti. Vibhishna, Sugriva, Uddhava, Arjuna, Sudama and the playmates of the Lord in Brindavana are the examples of devotees who cultivated Sakhya-Bhakti towards the Lord. The Gopies and Bali Chakravarthi practised Atmanive-dana-Bhakti. The Gopies lost themselves in Krishna. Bali, the king, offered his self to the Lord.

Bhishma had emotions under control and is an example of Santa-Bhava. Lakshmana and Hanuman are the exemplars of Dashya-Bhava. Arjuna and Uddhava exemplified in themselves the Sakhya-Bhava, Kausalaya and Yasoda had the Vatsalya-Bhava. Radha and the Gopies had Madhurya-Bhava.

MARKS OF PROGRESS

Asrupath (tears), Pulak (horripilation), Kampanam (twitching of muscles), crying, laughing, sweating, Moorchha (fainting), and Swarabhanga (choking of the voice) are the signs noticed when a Bhakta develops Bhakti to a higher degree.

MUKTI ACCORDING TO BHAKTI YOGA

The Bhakta gets Bhava Samadhi. The Raja Yogi gets Sam-prajnata Samadhi and Asamprajnata Samadhi. The Jnana Yogi gets Adwaita Nirvikalpa Avastha, You may travel by aeroplane; you may go by motorcar or tonga; or you may use this motorcar which the Lord has given you — your own legs-but the destination is the same. All have ultimate union with the Lord, when they become one with Him forever and are liberated from the trammels of Samsara.

According to Bhakti Yoga, there are four kinds of Mukti. The first is Salokya. The devotee lives in the same realms or Lokas as the Lord. Samipya: he is nearer the Lord now. Sarupya: the devotee gets the same form as the Lord Himself; he enjoys all the divine Aiswaryas of the Lord. Sayujya: the devotee dissolves himself and becomes one with the Lord

There is another classification of Mukti: Krama Mukti and Sadyo-Mukti, Krama-Mukti is the path of the devotees who slowly but surely crawl along the long road to Moksha-—as the ant crawls along the road. The devotee reaches the Hiranyagarbha now; and then at the end of the Kalpa, he merges himself in the Supreme Nirguna Brahman. This is Krama Mukti. A Vedantin or Jnana Yogi gets Sadyo-Mukti. His Pranas don't move from his body. He is at once absorbed in the Nirguna Brahman the moment the life on earth comes to an end. This is likened to the bird's flight.

Ladies have an important role to play in moulding the life and character of their children. Remember the way Sachi brought up Gauranga Maha-Prabhu when he was a child. She used to rock the cradle singing.

Hari Hari Bol, Bol Hari Bol, Mukunda Madhava Govinda Bol. Remember the way Madalsa used to sing Vedantic songs of lullaby thus moulding her children into Jnanis and sages:

Shudhosi, Buddhosi Niranjanosi

Samasaramaya Parivarjitosi

"Oh child, you are essentially divine. You are ever pure. You are full of wisdom. You are free from the taints of Samsara." All ladies should become great devotees like Mira, great Vivekis like Maitreyi, great Jnanis like Chudalai; and also bring up their children into Jnanis and Bhaktas.

Bhakti culminates in Jnana. "Without Bhakti you cannot enter into Me," this is Lord Krishna's advice to Arjuna. Bhakti itself purifies the heart, removes the oscillation of the mind, and in the end brings down the Light of Knowledge. A Bhakta crosses the ocean of Samsara in the Lord's boat. But a Jnani has to swim the ocean. Jnani relies on himself. He may fall down. A Bhakta is always safe. Therefore, practise Bhakti and became a Bhagavata or Yogi, not in the unknown future, but right now, this very second.

NATURE OF A BHAGAVATA

A Bhagavata is one who has realised or seen Bhagavan. He is a liberated soul. Vadantins use the term "Jivanmukta"; Bhaktas use the term "Bhagavata". These two terms are like 'Pani' in Hindustani and 'water' in English.

Words cannot adequately describe the exalted state of a Bhagavata. His merciful look removes the agonies of millions of persons. His sweet words bring joy, solace, strength and peace to those who surround him. His thoughts radiate messages ci peace and goodwill all round. His very presence brings hope to the hopeless and strength to the depressed. Indra and other Devatas stand up with folded hands to receive him with due respect and honour. Siddhis and Riddhis roll under his feet. Rajahs, Maharajahas and emperors place their heads at his lotus feet. There is a peculiar grace in his walk, charm and lustre in his face, sweetness and elegance in his speech and grandeur in his gait. His sympathetic glance can infuse lite in a dead man. The dirt from his body is medicine for removing various incurable diseases. When a Bhagavata wishes to be disembodied, he is without a body. Glory and victory to such exalted Bhagavatas, who are visible, moving Gods on this earth.

FOURTH MANDALA

SANKIRTAN YOGA

Sri Krishna Govinda Hare Murare,
Hey Nath Narayana Vasudeva.

Beloved Atma-Swaroop !
Sankirtan Yoga is the easiest, surest, quickest, safest, cheapest and best way for attaining God-realisation in this age. People cannot practise severe austerities now-a-days. They do not have the

strength of will to practise Hatha Yoga. They cannot maintain perfect life-long Brahmacharya. They do not have the prerequisites for Raja Yoga. They are not endowed with the keen intellect necessary for Jnana Yoga or Vedantic Sadhana. But this Sankirtan Yoga or the Yoga of Singing Bhagvan's Names is within the reach of all.

There is infinite Shakti in the Lord's Names. It will remove all impurities from your mind. Vedantins say that there are three kinds of obstacles to Self-realisation-Mala Vikshepa and Avarana. To remove them they prescribe Nishkamya Karma, Upasana and Vedantic Nididhyasana, This Sankirtan alone can achieve all these together. Sankirtan removes the impurities of the mind (Mala); it steadies the mind and checks its tendency to vacillate (Vikshepa); and ultimately it tears the veil of ignorance, too (Avarana), and brings the Sadhaka face to face with God

Maya is so powerful that she deludes you every moment. Every moment she makes you feel that there is pleasure only in the sense-objects and nowhere else. You mistake pain for pleasure. This is the work of Maya. Beware. Remember Janma-mrityu-jara-vyadhi-dukha-dosha. This world is full of birth, death, old age, disease and misery. There is no pleasure in these finite objects. Yo Vai Bhuma Tat Sukham : you can have Bliss in the Infinite alone. Sankirtan will enable you to realise this Infinite here and now. Sankirtan will save you from Maya, from delusion. Therefore sing the Names of the Lord always.

Let us now sing the twelve lettered Mantra which Narada Rishi gave to Dhruva and which helped him come face to face with Narayana. It gives you both Bhukti (worldly prosperity) and Mukti (Liberation).

OM Namo Bhagavate Vasudevaya
OM Namo Bhagavate Vasudevaya

The Upanishads declare that you will have to break the three knots. That is your foremost duty. That is your important duty. All other duties are secondary. You have taken this birth to cut these three knots-Avidya, Kama and Karma.

The wheel of Samsara runs on these three. The same thing Patanjali expresses in Raja Yogo Sutras in his classification-Avidya, Asmita, Raga-Dwesha and Abhinivesha. You have forgotten your essential nature. In essence you are Satchidananda; but you identify yourself with the perishable body. That is the greatest sin. Kama, Krodha, Lobha, Moha, etc.-these are all the effects of this wrong identification. The physical body which is composed of the five elements, the astral body which is composed of seventeen Tattwas, the causal body which consists of original ignorance, that brings about birth and death again and again-these three bodies are the effects of ignorance. Out of ignorance comes egoism; you feel "I did this; I am the greatest man; I am a wonderful doctor." These are all modifications of egoism. Then come likes and dislikes. These currents of

attraction and repulsion constitute the world in reality-not these hills and rivers, buildings and people. From Raga-Dwesha comes Abhinivesha, clinging to this mundane life.

The same thing is explained in the Vedanta. Avidya or ignorance is the first. Then comes Aviveka, non-discrimination. You may have intellectual capacity and talents. You may possess vast secular knowledge. But, discrimination you are lacking. It is a rare divine attribute. With it only you can make enquiry, Vichara, into the nature of the Atman-"Who am I?" Otherwise, you are all ignorant only. The knowledge that you derive in universities is mere husk. Brahma Vidya is the highest science of sciences by which the unseen becomes seen, the unheard becomes heard, the unknown becomes known, the unthought of becomes thought of. With this only you are really wise.

The Upanishads speak of the pre-requisites for Vedantic Nididhyasana. You may do all sorts of operations. Even then you are unfit for Brahma Vidya if you have not equipped yourseli with Viveka, Vairagya, the six-fold virtues and Mumukshutwa. People complain 'I am practising concentration for the past several years; but there is no progress." There is no progress because you are not endowed with these qualities! You are still clinging to this Samsara. That is the reason why you don't have concentration.

You must cultivate all virtues. You must equip yourself with Yama-Niyama. You must share what you have with others. You must possess all those virtuous qualities which are enumerated in the Gita-Amanitwam Adambhitwam, etc., and Abhayam Satwa-samshuddhih. Only if you are qualified can you become Surgeon-General! Only if you have the requisite qualifications can you become a Superintending Engineer. Similarly, you must have all these qualifications in the spiritual life. You must practise the Ashtanga Yoga-Yama, Niyama, Asana, Pranayama, Pratyahara; and then you will be able to concentrate your mind, practise Dharana, Dhyana; and then only Samadhi comes.

The qualifications necessary for a student of Jnana Yoga are Viveka, Vairagya. Shad-Sampat and Mumukshutwa. You don't have Vairagya. Cultivate these virtues from now. Study books written by saints. Study lives of saints daily. Then only will the mind be filled with divine thoughts and aspirations. Now you have only worldly aspirations. Reflect on the nature of the world, sorrow, death, calamities, loss of property! There is a realm, the Atma, where there is neither sorrow, nor anxiety, thirst or hunger; where you will become Sat-Kama, Sat-Sankalpa. You must know that. Then only all your desires will be gratified. We have no strong conviction of the nature of the Absolute. You must make enquiry. Study the Upanishads. Then only will the mind be weaned away from sensual objects.

The mind aspires for worldly things only because you have not thought of the nature of the Absolute: Eko Devah Sarva-bhuteshu Gudhah Sarvavyapi Sarvabhutantaratma Karmadhyaksha Sarvabhutadhivasah Sakshi Cheta Kevalo Nirgunascha. You are Akhanda, Paripurna, Anamaya

Atma-diseaseless Self. You have to melt the mind in silence, When the Vasanas are destroyed, the mind becomes one with the Absolute. That is your essential nature. Let me remind you of the last word of

the Upanishads-Tat Twam Asi, Thou art That, These are all illusory veils. You have, by God's Grace, got this human birth. Discipline the senses and the mind. When the mind is rid of the impurities, you will realise that you are one with the Light of lights, Jyotishamapi Tat Jyotish Tamashah Paramuchyate :
Jnanam Jneyam Jnanagamyam Hridisarvasya Tishtitam. You are the all-prevading Immortal Self. That is your goal. That realisation is your greatest wealth. Even if you are clad in rags, when you have nothing to eat, when your relations have deserted you, when you are on the roll of unemployment, and when you are afflicted with diseases and you have to be carried to your bath-room, assert "I am the all-pervading Immortal self"

On this great day resolve to practise all the virtues I have mentioned just now, and then by the Grace of the Lord you will progress rapidly.

May you all attain the Grace of the Lord and attain the Supreme Param Dham which is your essential nature. May Lord Krishna bless you all with health and long life, peace, prosperity and Eternal Bliss.

Antiyam-asukham Lokam-imam prapya Bhajaswa Mam :

This world is impermanent, it is full of pain and sorrow only. You must release yourself from this world of pain and death. Therefore sing His Names. This is the easiest way for attaining Self-realisation in this Yuga.

Eradicate vicious qualities. Beware of maya, Beware of mind. Maya deludes you every moment. You will have to cultivate divine virtues. Never hurt others' feelings. Speak the truth. Speak always sweetly. Observe Brahmacharya. Be pure in thought, word and deed. Be sincere: sincere people are very rare in this world. Serve the sick and the suffering. This is the greatest Sadhana for the purification of the heart and for the descent of Divine Grace. Share what you have with others. Expand the heart. Give, give, give, break down all the barriers that separate man from man, feel that you are serving the Lord in all. Feel that the Lord pervades all beings. Now you are not doing this. You say: "He is Mr. Agarwal." "He is Mr. Chatterjee" and so on. No, no. You must see the Lord in all. You must serve all with Narayana-Bhava, This is your foremost duty.

All other duties are secondary. Sankirtan of the Lord's name will give you the inner strength and wisdom necessary for the cultivation of all these virtues and eradication of vices and for cultivating the proper Bhava in service.

Let us, therefore, sing the Maha Mantra :

Hare Rama Hare Rama Rama Rama Hare,
Hare Krishna Hare Krishna Krishna Krishna Hare Hare

This is the great Mantra which is specially meant for the people of Kali Yuga. Narada went to Lord Brahma and said :
"Oh Lord, the people of Kali Yuga will not be able to practise austerities, nor to perform the Yajnas, nor to pursue the path of Vedanta. Kindly have mercy on them and tell me some easy way by which they can attain God." Lord Brahma in His Supreme Compassion and Mercy gave this Maha Mantra by repeating which people of the Kali Yuga will attain Self-realisation. Therefore, sing the Lord's Names; serve, love, give, meditate, realise: be good and do good (this is the essence of all scriptures, be kind and be compassionate; enquire "Who am 1?", know the Self and be free. May God bless you all with health, long life, peace, prosperity and Eternal Bliss.

POWER OF RAM NAM

Rama Nama is a blessing which millions have treasured in their hearts since ages past. It is the supreme purifier of the mind of man, the bestower of perennial joy, the giver of peace, and the key to the door of immortality. The Ramarahasyopanishad says that the words "Ra" and "ma" are the essence of the two most important Mantras, Ashtakshara and Panchakshara, which, when the letters "Ra" and "Ma" are removed from them, respectively, not only lose their primary meaning but give the opposite meaning. When Rama-Nama is chanted, a significant change takes place in the entire organism of the person chanting it. There is a twofold effect produced by the utterance of the Divine Name. The Mantrashakti or the power generated by the juxtaposition of the letters of the Mantra and by the utterance of the same sets the whole nervous system of the person in vibration, a vibration which brings about rhythm, harmony and equilibrium in it. When the system is in such a

harmonised state, the breath, too, flows rhythmically and the mind rests in a state of tranquillity. It is in this peaceful state of the mind that the divine consciousness is reflected and the supernal joy of the Eternal is experienced. Secondly, the ideas of the Divine being generated in the mind at the time of the repetition of the Name gives a direct fillip to the mind in its attempt to unite itself with the Divine being. The nervous system is in a state of perfect harmony when the vibration produced by the chanting of the Divine Name pervades it with a force of integration. The Divine Name is not merely a sound; it is a force which can overcome all the distractive forces in the human system and render it pure and make it fit for the experience of Sattwa, the highly transparent medium through which the Immortal Being is reflected.

Rama Nama, like the Mantras Ashtakshara or Dwadashakshara, is a powerful aid in destroying the animal passions in man. Passions are objective forces, and Rama Nama is a unifying force. When one adheres to Rama Nama with exclusive and genuine devotion, it becomes for one the destroyer of all pains. But one's faith must not be divided between two or more Mantras. One should stick to Rama Nama with full confidence in it. The more the faith and concentration, the quicker does the Lord's Name destroy the evills in man. The votary of Rama prays:

आपदामपहर्तारं दातारं सर्वसंपदाम् ।
लोकाभिरामं श्रीरामं भूयो नमाम् ।

"I prostrate myself again and again, before Sri Rama, the Saviour from all calamities, the giver of all prosperity, the delight of the world." Such is the Rama Nama. It bestows on one the beatitude of absolute independence of Kaivalya.

But Rama Nama should not be used for the sake of obtaining worldly ends. Rama Nama is the Saviour of man from the affliction of mortality itself. It raises man from all penury and exalts him to the status of an undaunted sovereign over himself. Why do you use a gun to destroy a mosquito? Rama Nama can cure the disease of Samsara itself; what to speak of lesser wants and turmoils. Therefore use Rama Nama as a Moksha Mantra and not as a servant to fetch you the glittering glass-pieces shining in the form of the objects of the world. Rama Nama is the guardian in your body, protecting you at all times against foreign attack, preserving your purity and virtue and warding off the inimical urges of desire, passion and anger.

The repetition of the Mantra should be done with Bhava or deep feeling. A tremendous effect is produced when Namoccharana is attended with a consciousness of the relation of the Namoccharna to the Deity of the Nama. But this, however, does not mean that a mechanical repetition of the Mantra without feeling is absolutely devoid of all beneficial results. The Name is potent enough to cause a change in the psychological and the physical being of man even when it is mechanically repeated. Rama Nama is a Mantra, and a Mantra is formed by significant letters, which by the very fact of their being uttered, produce a result, even if this result may not be directly connected with the consciousness of the chanter of the Mantra. There is a very peculiar process of physical and psychic transformation taking place at the time when the Mantra is repeated. Unconscious and mechanical repetition produces no direct psychic change, but causes biological changes through the nervous system which is immediately influenced by the vibrations set up by the chanting of the Mantra. And these biological changes indirectly bring about psychological changes, for these two natures in man are related to each other as effect and cause, respectively; and the effects are so intimately related to their causes that any change in the effect will be felt by the causes, and vice versa.

A devotee should not test the Lord by the chanting of His Name. For example, one should not use the Name as an excuse for the deliberate perpetration of evil acts. Yes, the Name can overcome the effects of even such acts. But the implications of such acts would be that the devotee who uses the Name thus has not got genuine aspiration and devotion to the Lord, and his mind is still being attracted to things other than those that pertain to the Lord and to His Way. Hence the condition for chanting the Divine Name is well laid out:

आपदामपहर्तारं दातारं सर्वसंपदाम् ।
लोकाभिरामं श्रीरामं भूयो नमाम् ।

"He who is humbler than a blade of grass, more tolerant than a tree, who does not crave for respect, but respects others, is the one fit to take the Name of Hari." God helps those who help themselves. The best possible effort that one is capable of exercising under the intellectual circumstances provided by God should be put forth, and only beyond this effort should one seek the grace of God. Idleness is not self-surrender. Surrender of self to God becomes complete only when the individual consciousness is flooded over by love for the Divine. God's grace descends when the efforts exercised are found to be inadequate in the realisation of God.

Rama Nama has a transforming effect not only on the psychological but also the biological personality. Even the physical ailments can be overcome by the chanting of the Divine Name. Rama Nama is also Ramaban, unfailing in its action, infallible in its operations. Rama Nama, properly understood, is the same as Omkara, the symbol of the absolute, the Brahman, and Rama, to the true devotee, is not merely the son of Dasaratha or the king of Ayodhya, but the Absolute itself. Sri Rama is all-pervading; He is in the heart of all beings, as the Antaryamin or the inner controller. What a power and glory should His Name possess! even ordinary names of things of the world have the power of stimulating corresponding mode of consciousness in man. How much more Powerful should the Name of God be! Saint Tulsidas says: "The Name is even superior to the Lord, because the Aguna and Saguna Aspects of Brahman are tasted and realised by the power of the Name. Rama delivered a single woman, Ahalya, while His Name has purified crores of wicked men. Rama gave salvation to two of his faithful servants, Jatayu and Sabari, but the Nama has been the Saviour of countless wicked persons." "Blessed is the son and blessed are His parents who remember Sri Rama in whatsoever way it may be. He who repeats Rama Nama even in dream may wear a pair of shoes made out of the skin of my body. Blessed are the outcast and the Chandala who repeat the Nama of Rama day and night. What is the use of high birth to one who does not repeat Rama Nama! The high peaks of mountains give shelter to snakes. Blessed is the sugarcane, the corn and betel leaves that flourish in the plains and give delight to all."

What a mighty power is latent in Rama-Nama! Only those who are endowed with devotion know it. The scientists now declare that sound-vibrations have such a tremendous force that they can direct this power to silk fabrics and cleanse them of all dirt more thoroughly than a washerman

can. But they have yet to realise that vibrations produced by the singing of the Name of God will cleans their very hearts, will purify their very souls, will remove all the invisible dross accumulated in themselves since many births.

Some devotees hold that the Nama or the Name is even superior to the Nami or the Being denoted by the name. The moment that Nama is uttered the Nami should follow it, even as the utterance of a name related to the world rouses in one's consciousness the form, of the object denoted by it. The moment you utter the word Rama, the form of the Lord is aroused in your consciousness. So the advanced devotees opine that the Name is the exclusive support of those afflicted by the tribulations of the life of Samsara. Lord Siva says to His consort : "Beloved one; I delight in Rama by uttering the Nama Rama, Rama, Rama. The name of Rama is equal to one thousand Names of Vishnu".

The Valmiki Ramayana is the standard history of Sri Rama.

वेदवेद्ये परे पुसि जाते दशरथमजे ।
वेदः प्राचेतसादासीत् साक्षाद्रामायणात्मनः ।

"Verily, a Veda by itself was revealed by Maharishi Valmiki, in the form of Ramayana, when the Supreme Being. to be known through the Vedas, manifested Himself as the son of Dasaratha." The Ramayana of Valmiki is a majestic epic expounding Dharma by way of depicting the great heroic life of the ideal person, Sri Rama. The greatness of the Valmiki Ramayana cannot be adequately described. It is a huge didactic poem which has its main aim in constraining people to follow the path of righteousness, and towards this end it employs the popular technique of appealing to the hearts of people by narrating in a homely style the story of a life devoted to Dharma. The picturesque life of Sri Rama described by Valmiki is a grand glorification of the greatness of Sri Rama. Hence the Ramayana is in a way an expanded form of the Name and glory of Sri Rama. A study of the Ramayana is realiy taking a bath in the nectar of the glory of Sri Rama. And the hearing or the study of the Ramayana is, therefore, a contemplation on the various divine qualities of Sri Rama, which purifies the mind of man and renders it spiritual.

May the Lord Sri Ramachandra bless all with spiritual illumination, supreme prosperity and Kaivalya Moksha.

OM TAT SAT.

FIFTH MANDALA

KARMA YOGA

Karma Yoga is selfless service unto humanity. Karma Yoga is the Yoga of action which purifies the heart and prepares the Antahkarana (the heart and the mind) for the reception of Divine Light or attainment of Knowledge of the Self. The important point is that you will have to serve humanity without any attachment or egoism.

Karma Yoga is consecration of all actions and their fruits unto the Lord. Karma Yoga is performance of actions dwelling in union with the Divine, removing attachment, and remaining balanced ever in success and failure.

WHAT IS KARMA ?

Karma, according to Jaimini Rishi, is the performance of Agnihotra and other Vedic rituals. According to the Gita, any action done with Nishkamya Bhava is Karma, Lord Krishna says "Work incessantly. Your duty is to work but not to expect the fruits thereof". The central teaching of the Gita is non-attachment to work. Breathing, eating, seeing, hearing, thinking, etc., are all Karmas. Thinking is real Karma. Ragadwesha constitute real Karma.

FORMS OF KARMA YOGA

Service of your Guru or a Mahatma is the highest form of Karma Yoga. This will purify your heart quickly. Contact with a great soul or Guru has immense advantages. If you serve a Mahatma or your Guru, you will be benefited by the magnetic aura of the great personage. You will draw inspiration from him. You will gradually imbibe his virtuous qualities.

An advocate can plead for poor people without accepting any fees. This is Karma Yoga for him. A doctor can serve the poor without any fees. He can give them medicine free. This is Karma Yoga for the doctor. A doctor can easily attain self-realisation if he serves the poor people with the right Bhava and with the right spirit. A teacher or a professor can give free tuition for poor boys. He can supply them with free books. This is Karma Yoga for him.

QUALIFICATIONS OF A KARMA YOGI

A Karma Yogi should have a large heart. He should be free from crookedness, meanness, miserliness and selfishness. He should be absolutely free from greed, anger and egoism. Even it there are traces of these Doshas (defects), he should try to remove them one by one. He should not keep the best fruits, good milk and first class tea for himself and distribute the stale fruits, adulterated milk and third class tea to others. He should distribute to the servants, first, whatever he eats. If a poor sick man who is in need of milk comes to his house, he should give his portion

of milk to the sick man immediately, when there is no milk left for him in the house and say to him. "Here is milk for you, O Narayan! Kindly drink it. Thy need is greater than mine". Then only he can do real useful service.

A Karma Yogi should have an amiable, loving, social nature. He should be able to move and mix with everybody without distinction of caste, creed or colour. He should have perfect adaptability, tolerance, sympathy, cosmic love and mercy. He should be able to adjust with the habits and ways of others. He should have an all-embracing and all inclusive heart. He should always have a cool and balanced mind. He should have presence of mind also. He should have equal vision. He should rejoice in the welfare of others. A man who is easily irritable and who can easily be offended for trifling things is absolutely unfit for the path of Karma Yoga. He should have all the organs under perfect control. He should lead a very simple life. He should bear insult, disrespect, dishonour, censure, infamy, disgrace, harsh words, heat, cold and the pain of diseases. He should have absolute faith in himself, in God, in scriptures and in the words of his Guru. If he leads a life of luxury, if he wants everything for himself, how can he share his possessions with others? He should burn his selfishness to the very root. Let me remind you once more the words of the Gita.

"Samniyamyendriyagramam sarvatra sama buddhayah,
Te prapnuvanti mameva sarvabhuthahite rathah."

"Restraining and subduing the senses regarding everything equally, rejoicing in the welfare of all, these alone come to me" (Chap: XII 4). Such a man becomes a good Karma Yogi and reaches the goal quickly.

BHAVA OF A KARMA YOGI

Karma Yoga is combined with Bhakti Yoga or Gyana Yoga. A Karma Yogi who has combined Bhakti Yoga with Karma Yoga has Nimitha Bhava. He feels that God does everything and that he is an instrument in the hands of God. Thus he slowly frees himself from the bonds of Karma. He attains freedom through action. A Karma Yogi who has combined Gyana Yoga with Karma Yoga has Sakshi Bhava when he works. He feels that Prakriti does everything and that he is the silent witness or Sakshi of the activities of the mind and the senses and the three states, viz., waking, dreaming and deep sleep states. He attains freedom through action by entertaining Sakshi Bhava.

The Karma Yogi purifies his heart through constant selfless or disinterested service. He works without expectation of fruits. He works without egoism or idea of agency. He feels that he is a Nimitta or an instrument in the hands of the Lord. He always scrutinises his motives. He sees God in all faces. He feels the Indwelling Presence everywhere. He feels that the whole world is a manifestation of the Lord and that the whole world is Brindawan. He develops adaptability. He

shares what he has, physical, mental and spiritual, with others. He keeps only a few articles for the maintenance of his body. He observes strict
Brahmacharya. He repeats mentally "Brahmarpanam" during work. He offers all his works unto the Lord and says at the time of sleep "O Lord! whatever I have done today is worship of Thee. May Thou be pleased to accept them." Thus he burns the fruits of action and is not bound by actions. He attains freedom through action. He gets purity of heart through the practice of Nishkamya Karma Yoga and through purity of heart attains the knowledge of the Self. Service of country, service of society, service of the poor, service of the sick, service of parents, service of Guru and Mahatmas are all Karma Yoga.

A real Yogi does not make any difference between menial and respectable work. It is only an ignorant man who makes such a difference. Some aspirants are humble in the beginning of their spiritual career. When they get some name and fame, some followers, admirers, devotees and disciples, they become victims to pride. They cannot do any service. They cannot carry anything on their heads or their hands. That Yogi who carries the trunk on his head with joy and a feeling of dignity on the railway platform amidst multitude of his admirers, disciples and devotees, without making any outward show of humility, must be admired. Sage Jada Bharat carried the palanquin of a Raja on his shoulders without murmuring. Lord Krishna shampooed legs of a Raja when His barber devotee was on leave. Sri Krishna carried a pot of water for the oblution of one of his devotees. Sri Krishna took the form of a menial servant as Vithoo and paid the money to the Nawab on behalf of His devotee Damaji. Lord Krishna ran with his Chakra to kill the Asura who was in the form of a crocodile, when he heard the cry from Gajendra, the lord of elephants and gave him salvation (Gajendra Moksha). He assumed the form of an Inspector of Schools and signed the registers, when Roop Kalagi of Ayodhya was very busy in his worship of Lord Rama forgetting all about his inspection work. Lord Rama took the form of a soldier and did patrol duty when his soldier-Bhakta in the Punjab left his post and attended a Sankirtan party. Lord Rama carried the palanquin of His devotee, the late reputed songster Bhakta, Sri Thyagaraja of Tiruvayar in Tanjore District in the South of India. When Namadev placed a dish of food before the Murthy of Pandarpur Vittoba, Lord Krishna assumed the human form immediately to eat the food. Lord Krishna became the skilled charioteer of Arujna on the battlefield. He hastened from Dwarka when he heard the pathetic cry from Draupadi, to supply her clothes.

In the West and in America many rich people do lots of charity. They build huge hospitals and big institutes. They do this out of mere sympathy and fellow feelings. It is all mere social service for them. They have not got the idea that the world is a manifestation of the Lord, that God is the foundation of society and that man is the manifestation of God. They do not serve without egoism and without agency-mentality and without expectation of fruits. Service is not Yoga for them. Service is mere philanthropic work for them. Service is altruism or humanitarianism for them. It is best calculated to develop fellow-feeling in them to some extent. They have not got the idea of attaining knowledge of the Self through purity of heart, through the practice of Karma Yoga or

Yoga of action. They have no conception of the goal of life. They have no form of conception of the existence of God. They also will reach the Goal; but they will reach the goal through a circuitous or zigzag path. Those who work with a knowledge of the principle and technique of Karma Yoga and with a firm conviction in the existence of God, will reach the goal quickly.

PRACTICE OF KARMA YOGA

The practice of Karma Yoga does not demand that you should possess enormous wealth. You can serve with your mind and body. If you find a poor sick man lying on the road side, give him some water or milk to drink. Cheer him up with sweet encouraging words. Put him in a carriage and take hin to the nearest hospital. If you have no money to pay for the carriage, carry the patient on your back and see that he is admitted into the hospital. If you do service like this, your heart will be purified. God is more pleased with such sort of service, for the poor helpless people than with the service done by rich people with pomp and vanity.

If any one is suffering from acute pain in any part of the body, at once shampoo the affected part very quickly. Feel. when you massage, that you are shampooing the body of the Lord (Virat). Repeat your Ishta Mantra or any name of the Lord while shampooing. Pray also from the bottom of your heart: "O Lord! Remove the pain of this man. Let him rest in peace. Let him possess good health." Feel, when you massage that the energy from the cosmic source. Hiranvagarbha, is flowing continuously through your hands. Some neophytes are afraid their energy will he depleted by massaging another person. This is a serious mistake. The more you give, the more you will get. You will be in tune with the cosmic energy or the Infinite. This is the divine law.

If you see a man or an animal with severe bleeding on the road or anywhere, do not run hither and thither to get a small piece of cloth for bandaging. At once tear out a piece of cloth from your upper cloth or dhotie or shirt, however valuable it may be and use it for bandaging. Even if it is a valuable silk cloth, do not hesitate to tear it. This is real Karma Yoga. This is the test to gauge your heart. How many of you have done such noble service? If you have not done this till now, do it from today.

When your neighbour or any poor man suffers from any disease, get medicine for him from the hospital. Nurse him carefully. Wash his clothes, bed-pan, plates, etc. Feel that you are serving God in the form of a sick person. Meditate like this: "The patient is God. The medicine is God. The measure-glass is God. The doctor is God. The disease is God. Health is God." You will get high elevation of mind and intense inspiration. Speak to him words of encouragement. Sit by the side of his bed and sing the Maha-Mantra,
"Hare Rama Hare Rama, Rama Rama Hare Hare; Hare Krishna Hare Krishna Krishna Krishna Hare Hare", or Hari's name in a melodious gentle tune. Do Japa of your Ishta Mantra for one or two hours for his speedy recovery. Acts of this description will help you in developing kindness,

mercy and love, will eradicate Ghrina or disgust, hatred and jealousy, and will transmute you to the status of divinity.

"Do as you would be done by." "Do unto others as you wish others do unto you." Remember this motto always. This should be a rule of conduct for you in daily life. This is the gist of all Dharmas. You will not do any wrong action. You will feel unbounded joy. World is nothing but a manifestation of God.

When you walk along the road or street, keep always some coins in your pocket and distribute them to the poor.

Do not fight with the poor porters on the railway platform. Be liberal. Pay them four annas or eight annas. Feel that you only are enjoying in all the bodies. Your heart will expand. You will begin to realise unity or oneness. You will be more generous.

You can keep a medicine chest which contains twelve tissue remedies or a homeopathic chest and treat the poor sick people. You can get the book "Guide to Bio-Chemistry", written by Father Muller, Kankanady Dispensary, Mangalore. You can get this book in any Homeopathic dispensary or Biochemists' shop. It will help you very much. Treatment with the twelve tissue remedies is quite harmless. You can administer medicine by referring to the Guide. If you come in contact with a Biochemist, you can clear your doubts. You can keep some Allopathic medicines such as Tincture iodine, Tincture Benzoin, Oil of Menthol, Oil of Eucalyptus, Boric powder, Boric Lint, Boric Ointment, Castor oil, Epsom salt, Eno's Fruit Salt, Chlorodyne Tablets for relieving constipation, etc. Start the work from today. A high Government official in the Punjab was distributing medicine freely with his own hands. Another, a virtuous advocate of great repute in the United Provinces, was practising the same thing. He was like a Sannyasi. You will derive immense joy from such service. This is a great purifier.

Study the autobiography of Mahatma Gandhi, He never made any difference between menial service and dignified work. Scavenging and cleaning of the latrines were the highest Yoga for him. This was the highest Pooja for him. He himself had done cleansing of latrines. He had annihilated this illusory, little
'T' through service of various sorts. Many highly educated persons joined his Ashram for learning Yoga under him. They thought that Gandhiji would teach them Yoga in some mysterious manner in a private room behind a screen and would give lessons on Pranayama, meditation, abstraction, awakening of Kundalini, etc. They were disappointed when they were asked to clean the latrines first. They left the Ashram immediately. Gandhiji himself used to mend his shoes. He himself used to grind flour and would take upon his shoulders the grinding work of others also when they were unable to do their allotted portion of work for the day in the Ashram. When an educated person, a

new Ashramite felt shy to do grinding work, Gandhiji himself would do his work in front of him and then the man will do the work himself the next day willingly.

Try to do daily as many virtuous actions as possible. When you go to sleep, have a review of your daily actions and mark them in your spiritual diary daily. Performance of virtuous actions is the beginning of spiritual life.

Repeat mentally or silently or with the breath the name of the Lord such as Hari Om, Sri Ram, or your own Ishta Mantra or Guru Mantra even when you work in the office. A strong habit of repetition of the Mantra will soon be formed.

TECHNIQUE OF KARMA YOGA

Even a scavenger can attain God-consciousness while discharging his duties in the world, if he serves without expectation of fruits and without the idea of agency, if he consecrates all his actions and their fruits to the Lord. There is scope for any man to attain Godhead in any walk of life. This is the beauty of the Hindu religion. The man who is free from Sankalpas and Raga-Dwesha, who has knowledge of the Self can be said to have attained the state of actionlessness.

If anyone does actions for the sake of the Lord, he is not bound. His heart is purified by performing actions for the sake of the Lord. If any one performs actions without attachment, for the sake of Ishwara he would attain Self-realisation through purity of heart.

He who knows the truth that the Self (Atma) is entirely distinct from the three Gunas and actions is not attached to actions. He who knows the truth about the classification of the Gunas and their respective functions understands that the qualities as sense organs move amidst Gunas as sense objects.
Therefore he is not attached to actions he knows: "I am Akarta—I am not the doer".

KARMA YOGA ACCORDING TO GITA

Gita lays down that the purpose of man's life here is to attain Self-realisation. The Lord does not cut asunder Sannyasa and life-in-the-world, as some scriptures that prevailed before the Gita had done. Observe the conditions of the Varnas and the Ashramas today; and you will readily admit the Omniscience of the Lord and His foreknowledge of the chaos that would envelop humanity. The Lord, therefore, enjoyed Karma Yoga upon all. "Fill your mind with thoughts of Me; be devoted to Me; do My will; surrender yourself unto Me; you will soon reach Me": that was in short the burden of His Song. The Karma Yoga of the Bhagavad Gita is truly the Yoga of Synthesis. This Yoga is the most suitable one for the Kali Age. It helps the integral development of the human

personality. It leaves no loop-holes for Mayaic forces to enter as it fills every part of man with Godliness.

Shanti and Samata are placed above all other virtues for a Karma Yogi. Look at the condition in which we find the present-day society! How badly humanity needs today leaders who would radiate Peace and Even-mindedness! Gandhiji had them. What this one man was able to do, is too well known to need recapitulation. Only that person who has found peace within himself, who is able to maintain the tranquillity of his soul in all circumstances, will be able to radiate peace and Even-mindedness, How can stone appease your thirst?

It is not Tamasic self-unconsciousness. In that state, too, there is a kind of peace; that is the peace of a corpse! What Lord Krishna expects of us, is to cultivate the dynamic peace. He does not want man to be idle for even a second. He characterises His "dear ones" as those who are ever engaged in working for the common weal. Such activity is known by three marks; these three distinguishing marks are Yagna, Daana, and Tapas. In other words, Lord Krishna asks every man to engage himself in Yagna, Daana and Tapas (sacrifice, charity and self-control); these are never to be renounced. Man should practise self-control. He should perform charity; he should give, give and give whatever he has. And, he should transform all his daily activities into one long and continuous sacrifice. He should feel that he, the Brahman, is offering, the Ahuti-Brahman, the various actions, into the fire-Brahman, the various objects towards which the actions are directed. He should perform all actions perfectly unattached

This, again, should not be construed to mean callous indifference towards the actions. By no means. Selfless actions are not soul-less, heart-less actions! You should put your heart and soul in, all that you do. You should act like a dutiful Manager of the Absentee-Landlord's estate. You should have the same attitude towards your worldly concerns as a loving, kind and conscientious nurse has towards the children entrusted to her care. Do your duty; but feel inwardly that you are only an instrument in the hands of the Lord; that your true Self, the Godhead within you, is an Eternal Sakshi. That is why the Lord described Yoga as Karma-Kushalam, skill in action. Karma Yoga is an art in itself! It is not to be trifled with. You should have a deeper interest in whatever actions you perform than a great artist has in his dearly-loved paintings. Observe how every stroke of the brush is preceded by deep deliberation, what one-pointed attention goes into the ever so minutest touch - the artist's entire being at that moment is focussed on the painting! This is exactly the secret of Karma Yoga. To combine this deep interest with perfect detachment, is what Karma Yoga consti-tutes. The painter would be depressed if the outcome is not perfect, if his work is not appreciated; the Karma Yogi, on the other hand, would enjoy the supreme satisfaction of glorious culmination at every stage and would be content with having done his duty. He would not at all be affected by the result. The success he expects of the work is the work itself which he has already accomplished!

If work is performed for work's sake, if such work is performed for the sake of the commonweal in a spirit of sacrifice, you will enjoy an ineffable peace, and a bliss that surpasseth description. The gates of the Kingdom of God will be thrown open to you. That is what the Lord assures you in the Gita.

To be a perfect Karma Yogi, therefore, you should live in Him and realise that you are an instrument of His Will. Whatever is done without this realisation, is an act performed in ignorance, an act that would bind you faster to the wheel of Samsara.

PHILOSOPHY OF KARMA YOGA

A doctor who works in the hospital should think that all patients are manifestations of the one Lord. He should think that this body is a moving temple of God and that the hospital is a big temple or Brindawan or Ayodhya. He should think—"I am doing all my actions to please God but not to please my superiors". He should think that God is the Inner Ruler, that He only manipulates all his organs from behind and that He is the wire-puller of this body. He should think that he only works to carry out the divine will in the grand plan or scheme of things. He should consecrate all his actions, good and had, at His feet and say—"Om Tai Sat Krishnarpanamastu" or "Om Tat Sat Brahmarpanamastu" in the end at night when he retires to bed. This is Gyanagni or the fire of wisdom or the fire of devotion that destroys the fruit of action. It brings about Chitta Shuddhi, knowledge of the self and final emancipation. He should never dream even-"I have done such and such meritorious acts. I will be born in the next birth as a rich man". By means of constant practice of this nature he will slowly get mental non-attachment for work. A lady, when she does household duties, should also entertain the above mental attitude. In this manner all actions can be spiritualised. All actions will beconte worship of God. A man can realise Godhead in whatever situation he may be placed in life, if only he works with right mental attitude.

Never, never say "I have helped the man". Feel and think: "That man has given me an opportunity to serve. This service has helped me to purify the mind. I am extremely grateful to him"

Feel that God is the Inner Ruler who manipulates your mind, body and the Indriyas. Therefore, give up the thought "I am the doer". Feel: "I am Nimitta or instrument in His hands. God works through my hands, eats through my mouth and sees through my eyes"

To stop the breath by means of Kumbhak for two hours, to twirl the beads for twenty-four hours, to remain in Samadhi for forty days in an underground celler without food by cutting frinum linguae and practising Kechari Mudra, to stand upon one leg in the smothering heat of the summer sun, to do Trätak on the sun at midday, to chant OM OM OM in sequestered and silent jungles, to shed an ocean of tears while doing Sankirtan, all these are of no avail unless one combines burning love for Him in all beings and fiery spirit of service in serving Him in all beings. Aspirants of the

present-day are sadly lacking in these two indispensable qualifications and that is the cause why they do not make any headway at all in their meditation in solitude. They have not prepared the ground, i.e., the Antah-Karana by practice of love and service in the beginning. I have seen several Bhaktas, in all my experience of life in this line, Bhaktas who wear half a dozen rosaries on their necks and wrists and mutter: "Hare Ram Hare Krishna" day in and out with a long Japamala in their hands. These Bhaktas will never approach a sick man even while he is in a dying condition and give him a drop of water or milk and as "what do you want, brother? How can I serve you?" Out of curiosity they will be just looking at him from a distance. Can you call these people true Vaishnavites or Bhaktas? Can there be real benefit in their meditation or Bhajan? A Jinda Narayan (living Narayan) in the form of a sick patient is in a dying state. They have not got the heart to go and serve him or even speak a few kind and encouraging words at a critical juncture, when his life is trembling in the balance? How can they expect to have Darshan of the All-merciful Hari when they have hearts made of flint? How can they hope for God-realisation when they have not got the eyes to see God in all beings and the spirit of service to serve him in all these forms?

Work is worship. Work is meditation. Serve everyone with intense love, without any idea of agency, without expectation of fruits or reward. You will realise God. Service of humanity is service of God. Work elevates when done in the right spirit without attachment or egoism. If you are a Bhakta (devotee) feel you are a Nimitta or instrument in the hands of God. If you adopt the path of Jnana, feel you are a silent Sakshi (witness) and that Prakriti does everything. All works are sacred There is no menial work from the highest view-point (from the view-point of the Absolute, from the view-point of Karma Yoga). Even scavenging when done with the right mental attitude as described above will become Yogic activity for God-realisation.

This man who is deluded by egoism identifies the Self with the body, mind, Prana and the senses and ascribes to the Self all the attributes of the body and the senses. He therefore thinks through ignorance "I am the doer". In reality the Gunas of Prakriti perform all actions.

SOCIAL SERVICE AND KARMA YOGA

The man who serves the world, really serves himself. The man who helps others, really helps himself. This is an important point. When you serve a man, when you serve your country, always think that the Lord has given you a rare opportunity to improve, to correct and mould yourself by service. Be grateful to that man who has given you a chance to serve him. Service of humanity and country is service of God. Service is worship. Never grumble or murmur when you do service to others. Take delight in service. Be ever ready to serve others. Watch for opportunities to serve. Never miss a single opportunity. Create opportunity. Create the field for good services.

Serve the Society for two hours daily in any way you like with Nishkama Bhava, This will purify your heart. Remember that God is the foundation of Society. Remember that the world is the

manifestation of the Lord. Earth is Hari. Milk is Hari. If you serve with Narayana or Atma Bhava, you will have a changed angle of vision. You will have heaven on earth. It is the mind that is the cause for bondage and liberation.

The mind is so framed that it cannot work without expectation of fruits or anticipation of rewards for actions. If you smile when you meet your friend, you do expect a smile in: return from him. If you give a glass of water to somebody, you do expect something in return from him. If you salute your friend, you do expect him to salute you in return. This is the inborn nature of a worldly-minded man. You will have to train the mind to work disinterestedly. You will have to tame the mind cautiously. You will have to discipline the mind with patience and perseverance. Worldly-minded people cannot understand the spirit of Nishkama Seva as their minds are charged or saturated with impurities. Do vigorous service for some time. Then you will grasp the spirit of Nishkama Karma Yoga. In: the beginning all your actions may be selfish. But if you work hard in the field of Karma Yoga for two years, five actions out of a hundred will be unselfish and ninety-five will be selfish. Scrutinise your motives, purify them and struggle hard. After some years of incessant struggle, fifty actions out of a hundred will become unselfish. A good time will come and all your actions, cent per cent, will be purely unselfish. You will become a perfect Karma Yogi like Raja Janaka. The time is not very far to reach the ideal if you keep up the ideal before you daily and struggle hard and if you are sincere and earnest in your purpose.

A raw untrained aspirant feels-"My preceptor is treating me like a servant or peon. He is using me for petty jobs". He who has understood the significance of Karma Yoga will take every work as Yogic activity or worship of the Lord. There is no menial work in His Vision. Every work is Pooja for Narayan. In the light of Karma Yoga all actions are sacred. The aspirant who always takes immense delight in doing works which are considered by the worldly man as menial services, and who always willingly does such acts, will only become a dynamic Yogi. He will be absolutely free from conceit and egoism. He will have no downfall. The canker of pride cannot touch him.

In the west, cobblers and peasants have risen to very great positions in society. Every work is respectable work for them. A boy polishes the shoes and boots of the passers-by in the streets of London for a penny; he sells newspapers and journals in the afternoon and works as an apprentice under a journalist during his leisure hours at night. He studies books, works hard, never wastes a minute and in a few years becomes a journalist of great repute and international fame. In the Punjab some university graduates have taken to the work of hair-dressing. They have understood the dignity of labour.

BENEFITS OF KARMA YOGA

Karma Yoga prepares the mind for the reception of Light of knowledge. It expands the heart and breaks all barriers that stand in the way of unity or oneness. Karma Yoga is the effective Sadhan for Chitta Shuddhi,

When the thought of doing good to others becomes pari and parcel of a Man's very being, then he will not entertain the least selfish motive in it. He takes immense delight in serving others and in doing good to others. There is a peculiar joy and Ananda in vigorous Nishkama Seva, He gets inner spiritual strength and power by performing motiveless and selfless actions. By doing selfless service you purify your heart. Egoism, hatred, jealousy, ideas of superiority and all the kindred negative qualities will vanish. You will develop humility, pure love, sympathy, tolerance and mercy. Sense of separateness will be annihilated. Selfishness will be eradicated. You will get a broad and liberal outlook on life. You will begin to feel oneness and unity. Eventually you will obtain knowledge of the Self. You will realise One in all and All in one.

Generally people are impatient and they expect Siddhis after doing a little service. The real Karma Yogi who serves people with humility and Atma Bhava (seeing God in every face) becomes a real ruler of the world. He is honoured and respected by all. The more service you do with Atma Bhava the more power, energy and capacity you get. Practice this and feel.
If you really want to grow in the spiritual path, you must do all sort of service daily till the end of the life. Then only you are safe. Do not stop doing service when you have become a famous Yogi. The spirit of service must enter every nerve, cell, tissue bone, of your body. It must become ingrained in you. Then only you will become a real, fuil-blown, practical Vedantin. Is there any greater Vedantin or Karma Yogi than Lord Buddha? He still lives in our hearts, because that spirit of service was ingrained in him and he spent his whole life in serving others in a variety of ways. He is indeed a magnanimous soul, onc without a second. You can also become a Buddha if you apply yourself diligently to selfless service with the right mental attitude.

In the practice of Nishkama Karma Yoga, there is no loss of effort. There is no harm. There is no transgression also. Even a little of this practice can protect you from great fear of rebirth, of death with its concomitant evils. You will reap the fruits of Karma Yoga, viz., Jnana. There is no uncertainty here. The path of Karma Yoga eventually leads to the attainment of Bliss of the Self.

May you all attain purity of heart through constant selfless service. May you all shine as dynamic Karma Yogins radiating joy, peace and bliss everywhere. May you all rejoice in the welfare of all beings. May your minds be fixed in the Lord while your hands are in the service of humanity. May you all understand the principles and techniques of Karma Yoga. May all your actions become offerings unto the Lord. May you all attain Kaivalya Moksha through the practice of Karma Yoga in this very birth.

SIXTH MANDALA

HATHA YOGA

'Health is Wealth'. Good health is the greatest asset for you. Without good health you can hardly expect success in any walk of life. Even for spiritual pursuits, good health is the pre-requisite. Without good health you cannot penetrate the hidden depths of the vast ocean of the life within and attain the final beatitude of life. Without good health you cannot wage war with the turbulent senses and boisterous mind.

Hatha Yoga is a Divine Blessing for attaining good health. Body and mind are instruments which the practice of Hatha Yoga keeps sound, strong and full of energy. It is a unique armour of defence to battle the opposing forces in the material and spiritual fields. By its practice you can annihilate Adhi-Vyadhi and attain radiant health and God-realisation.

Hatha Yoga is a perfectly practical system of self-culture. You can attain harmonious development of your body, mind. intellect and soul by the practice of Yoga. It is an exact science. Hatha Yoga deals with a system of Yogic exercises of the Indian Rishis and Yogins of yore based on scientific principles. There is no vague doctrine here. It imparts to every practitioner definite practical knowledge, fine health, longevity, strength, vim and vitality. You can acquire absolute control over the whole of nature by the practice of Yoga. It will help you to attain ethical perfection, perfect concentration of the mind and unfold various psychic powers. Yoga brings message of hope to the forlorn, joy to the depressed, strength to the weak and knowledge to the ignorant. Yoga is the secret master-key that unlocks the realm of elysian bliss and deep abiding peace.

THE COMPONENTS OF HATHA YOGA

Shad-Kriyas, Asanas, Pranayama, Mudras, Bandhas, and exercises in concentration and meditation, constitute Hatha Yoga, which leads to the awakening of the Kundalini Shakti and ultimate union with God in Samadhi, Shad-Kriyas are preliminary purificatory processes. Asans pertain to the physical body, and the nerve-centres. They render the body firm and steady and eradicate physical ailments and inertia. Pranayama aims at the control of the vital breath. Bandhas pertain lo the Prana. That which binds Prana is a Bandha. They do not allow the Prana to move upwards and the Apana to move downwards. They bind and unite the Prana with the Apana and send the united Prana-Apana along the Sushumna Nadi. Mudras concern the mind. They represent seals. Mudra means a seal. They seal the mind with the soul or Atma. They do not allow the mind to wander outside towards objects. They direct the externalising mind towards Atma in the chambers of the heart and fix it there. A combination of these is essential.

Hatha Yoga itself is an indispensable part of Raja Yoga. The aim of Hatha Yoga is Raja Yoga, viz., Dharana, Dhyana and Samadhi. Hatha Yoga is a great help to the practice of Raja Yoga. It removes Tamas (inertia) and Rajas (restlessness of the mind and the body). It gives one easy mastery over the turbulent senses. He who practises Asans and Pranayama regularly will be very soon established in Yama-Niyama.

Asans are a great help to the aspirant on the path of Raja Yoga. No one should neglect the practice of Hatha Yoga, be he a Raja Yogi, Vedantin or Bhakta.

THE ACCESSORIES FOR A YOGI'S GYMNASIUM

You do not need bar-bells, springs. weights and parallel bars for constructing the Yogi's gymnasium. At the most what you need is a simple, soft, blanket to practise Asans over.

You are not practising Asans and Pranayama in order to gain big muscles. Muscles do not mean health. The healthy and harmonious functioning of the endocrine glands, and the internal viscera. and more so of the nervous system and the mind—this is what you need and what the regular practice of Yoga Asans and Pranayama will bestow upon you.

For this purpose, it is good to possess a few internal accessories to the practice of these wonderful exercises.

An abiding faith in God and a great love for the repetition of His Name. Contemplating upon God and mentally uttering His Name while you are practising the Asans and particularly Pranayama will greatly enhance their value and utility.

Punctuality and regularity. Nothing is ever achieved by the unpunctual and irregular man. What he gains when he does Sadhana, he loses when he does not; and he loses more, the very tendency to do Sadhana! Practise for five minutes a day. But never miss a day's practice. In due time you will realise that these five minutes have greatly enriched the rest of the day's activity. You will then want to increase the period of practice.
Brahmacharya: A bachelor should not even entertain lustful thoughts. A house-holder should exercise as much control as possible over sex-relations. Then you will derive the maximum benefit from these Asans and Pranayama. These practices will themselves help you in maintaining Brahmacharya.

Sincerity, earnestness and zeal are the three great equipments that would soon transform you into a great Yogi. Even if you take up these practices for the sake of health and long life, you will soon aspire to realise God through them if you are sincere, earnest and zealous.

LANGOT BANDHA OR KOWEEN MUDRA

Langot Bandha and Kowpeen Mudra differ only in minor details. Essentially they are the same. They mean observance of strict physical celibacy. This Bandha and this Mudra have thousands of uses. Grosser the variety, grosser the use also, But even the grossest form—a mere physical observance of Brahmacharya, has great utility. It will save many families from starvation, help to reduce the dowry-burden from the minds of fathers of girls, and the school-fees budgets of many a young man. The subtler forms have infinite uses. When the Langot-Bandha is taken to mental sphere also, then the practitioner's brain power increases, intellect is sharpened, and intuitive perception developed, too. When this Langot-Bandha becomes man's nature itself, then the kingdom of God is opened out to him and he becomes soon a great Sage. Even the Upanishas and the Gita have sung the glory of this Bandha and this Mudra!

FOOD, WORK AND REST

The proper regulation of food, work and rest is of paramount importance if you are to achieve success in Yoga. "Yoga becomes the destroyer of misery to one who is well controlled in eating, working and sleeping," says the Lord in the Bhagavad Gita.

Do not load your stomach with food, Take half-stomachful of food, a quarter-stomachful of water and leave the rest free. Take food as His Prasad, by first offering it to Him. Eat only to live, not for the pleasure of it. Avoid too much of salt, chillies, tamarind, etc. Shun onions and garlic. Meat-eaters should immediately give up this most unhealthy and unspiritual habit. Do not take any stimulants; draw energy, vitality and inspiration from Pranayama. Take plenty of milk, ghee, butter, honey, wheat, rice and vegetables.

Work is necessary; but avoid overwork. Take a lively interest in whatever you do; do your work as worship of the Lord, Such service purifies the heart. Work keeps Tamas away.

Sleep is nature's tonic for a healthy life. The more sound sleep one has, the more healthy he would be. Sleep for six hours is quite sufficient for every individual. Go to bed at 10 o'clock and get up at 4 a.m. Too much sleep makes a man dull and lethargic. What is required is quality of sleep. Repeat some prayer or sublime Slokas of Gita or Upanishads before you go to bed. Do Japa. Do not build castles in the air. Give up scheming and planning now. If you have ill-feeling towards anyone, forget it. You will enjoy sound sleep and get up thoroughly refreshed. You will be at once ready for your morning Sadhana.

THE YOGI'S IDEAL HUT

The ideal is to secure a place where the Sadhaka will not be disturbed by too many people, animals or insects, and where nature would favour his Sadhana. The Kutir should give no cause for the aspirant's anxiety and therefore be free from destruction by landslides, flood and fire. Damp, marshy ground would only bread mosquitoes and other disease-producing agents; so the Kutir should be far away from them. It would be excellent if the place chosen enjoys an equable climate.

The Yogi's hut should be small and elegant. It should have good ventilation without too many windows. There should be no room for the eyes to wander about; and there should not be too many things in the room lest they should distract his attention. The room should be kept scrupulously clean. It may be surrounded by a garden of sweet-smelling and beautiful flowers. A good well within the outer compound is a useful addition.

It is not always possible to have such an ideal place for practising Yoga. The basic principles should be borne in mind. Peaceful atmosphere, solitude, freedom from distractions-if these are ensured you can convert your own room into an ideal Kutir for the practice of Yoga.

THE SADHAK'S DAILY ROUTINE

Here is an ideal daily routine for whole-time Sadhaka. He who adheres to this routine will easily attain Siddhi within a year.

Get up at 4 a.m. Meditate upon your Guru and pray to him for success in your Sadhana. Clean your teeth, hands, face. Go into your Sadhana-room. All the time, repeating the Ishta-Mantra, sit down on your Asan. The ideal seat has been described in the Gita as Kusa-grass, deer-skin and cloth placed one over the other. Recite some Guru Stotras. Then recite the following Sankalpa:

ओ३म् अद्यैतस्य ब्रह्मणोऽह्नि द्वितीये परार्धे श्रीश्वेतवाराहकल्पे वैवस्वत मन्वंतरे अष्टाविंशतितमे जम्बुद्वीपे भरतखण्डे कलियुगे कलिप्रथमचरणे भारतवर्ष कुमारिकाखण्डे आर्यावर्तेकदेशान्तर्गते पुण्यक्षेत्रे अमुकदेशे अमुकसंवत्सरे अमुकायने अमुकऋतौ अनुकमासे अमुकपज्ञ अमुकतिथौ अर्मुकवासरे श्री परमेश्वर प्रसाद पूर्वकं समाधितफलसित्यर्ग भासनपूर्वकान् प्राणायामादीन् करिष्ये ।

Then, meditate upon Adi-Sesha, the Supreme Yoga Guru. Then commence the practice of Asans. Whenever you feel fatigued, do Savasan for a few minutes. Conclude this practice with Viparitakarani. Once again seat yourself and do Achamana. Meditate upon your Guru once again and commence the practice of Pranayama, sitting on Siddhasan, or Padmasan. Perform at least ten Pranayamas to begin with (gradually increasing the number to eighty). After this practice the Astha-Kumbhakas, commencing with the Kevala Kumbhaka by the right and then the left Nadis. Then, Suryabhedi, Ujjayi, Sitkari, Sitali and Bhastrika, etc. These should be followed by the Mudras. After this practise concentration; you will easily be able to hear the Anahat sounds now. At the conclusion of this practice, offer your Sadhana to the Lord as Iswararpana.

This is the routine; and all these should be done four times a day—in Brahmamuhurtha, at midday, in the evening, and at midnight.

After the Brahmamuhurtha practice is concluded, take bath in lukewarm' water and then engage yourself in your daily duties. After the midday practice, take a little rest and then take your meals. After this engage yourself in the study of sacred books, or do Japa. An hour and a half before sunset, commence your evening practice, Viparitakarani should not be practised either in the evening or after a meal.

ABHYASA KRAMA

THE ORDER OF EXERCISES

Padmasan and Siddhasan are meant for Japa and meditation.
Vajrasan may suit some for this, and for all it is good to practise for fifteen minutes after every meal.

	DURATION	
	Minimum	Maximum
Sirshasan	10 Mts.	15 Mts
Sarvangasan	10 Mts.	15 Mts
Halasan	Repeat 3 or	4 times
Matsyasan	10 Mts.	15 Mts
Paschimottanasan	Repeat 4 or	5 times
Bhujangasan	,,	,,
Salabhasan	,,	,,
Dhanurasan	,,	,,
Ardhamatsyendrasan	Repeat the Asans	
	Twice both way	
Mayurasan	As long as possible	
Padahasthasan	Repeat 3 or	4 times
Trikonasan	Twice	
Chakrasan	Twice	

	DURATION	
	Minimum	Maximum
Savasan	5 Mts. to	10 Mts.
Kapalabhati	4 Rounds	10 Rounds

Anuloma-Viloma Pranayama	20 Rounds		40 Rounds
Ujjayi	10	to	20 Rounds
Bhastrika	5	to	10 Rounds
Sitali	10	to	20 Rounds
Mahamudra	6	to	12 times
Mahavedha	6	to	12 times

Then, Concentration and Meditation.

PRELIMINARY KRIYAS

	DURATION		
	Minimum		Maximum
Neti			
Dhauti			
Nauli	6	to	10 times
Moola Bandha			
Jalandhara Bandha			
Uddiyana Bandha	6	to	10 times

YOGA PRASHNOTTARI

QUESTIONS ON YOGA AND ANSWERS
BY SRI SWAMI SIVANANDA

Q. Should one do during Suryabheda Pranayama all three Bandhas i.e., Jalandhara, Uddiyana and Moola Bandha? If so when should be done the Uddiyana Bandha-after Kumbhaka or after Rechaka?

A. There is no Uddiyana Bandha in Suryabheda Prana-yama. Moola Bandha starts at the beginning of the inhalation and continues till the end of Kumbhak. Jalandhara Bandha starts at the beginning of Kumbhak. So during retention both the Bandhas should be practised.

Q. What Is the technique of concentration on the 18 parts of the body as advised by Sage Yajnavalka for the purpose of attaining Pratyahara? Please explain fully.

A. The technique of concentration as given by Sage Yajna-valkya involves a process of withdrawing the mind and Prana gradually and step by step from one part of the body to another, starting from the two big toes of the feet and progressing upward by a series of successive acts of such concentration-cum-withdrawal, through the several occult centres of the body, leading finally to the crown of the head.

The 18 parts mentioned by Sage Yajnavalkya are given below. By this process the mind and Prana are totally drawn away from the entire body and finally centered in the top of the head where the practitioner dives into deep meditation.

1. Great toes.
2. Ankles.
3. Middle of shanks.
4. Part above shanks and below knees.
5. Centres of knees.
6. Centres of thighs.
7. Anus.
8. Centre of body (just below waist)
9. Genitals.
10. Navel.
11. Heart.
12. Pit of the throat.
13. Root of palate.
14. Root of nose.
15. Eye-balls.
16. Centre of eye-brows.
17. Forehead.
18. Crown of the head,

It is when the senses are active that the mind becomes outgoing. Thus concentration is retarded. The senses are made active by the play of Prana. With the withdrawal of Prana, the different parts of the body are rendered quiescent and their activity inhibited. Here in this technique the effective withdrawal of Prana is achieved by the withdrawal of the mind. It is not so much by a process of Pranayama, but by the making use of the interconnection between the Prana and mind that this withdrawal of Prana is effected. When the mind is firmly withdrawn after a short spell of deep concentration upon a particular part automatically together with the ingoing mind, the Prana too gets withdrawn, Prana follows the mind.

Thus, stage by stage, the Prana is withdrawn from the big toes upwards right up until it reaches the region of the crown of the head by which time the meditator is, as it were, oblivious of the body. In this stage the meditation proceeds undisturbed and becomes very effective.

This is one of the processes to enter into undisturbed and intense Dhyana. Sit upon your Dhyana Asana. Create the right mood and Bhava by little chanting of Pranava Mantra (OM). Next negate the entire phenomenal universe, including this earth. When you reach the state where you are only

aware of the body, then commence this process of withdrawal. Closing your eyes first, direct your entire mind upon the two big toes. Concentrate there. Then gradually draw up the mind from the region of the toes to the next point, viz., the ankles. Now concentrate here. Then withdraw yourself to the third point, i.e., middle of the shanks. Concentrate here. Next withdraw into the fourth part, and so on. After a few days' progress depending upon the interest and the earnestness with which you do it, you will be able to go through the entire series of 18 parts and reach the seat of meditation on the crown of the head within a short time after taking up your seat in the meditation Asan.

Q. Please explain in some detail the practice of Shuddha Mudra?

A. SHUDDHA MUDRA. Your revered self has not stated from what context you are making your reference to this Shuddha Mudra. In Yoga many of such terms are used in different senses by different people. Sometimes the Kriya or Mudra is given various names also. It is, therefore, not quite clear whether your good self is alluding to this Mudra in any special sense as it is used by some specific school of Yogis.

Apart from any implication in Yoga this term may have come to acquire through usage, actually Shuddha Mudra in reality signifies an inner state of the Sadhaka in his Yogic ascent. It denotes that state of perfect internal purity wherein all impure Vasanas have become subdued and no unholy thought, sentiment or emotion arises in the consciousness of the meditator. It is akin to Sattwapatti. The Yogic practitioner is said to manifest the Shuddha Mudra when having overcome the Tamoguna and Rajoguna Prakriti he has become established in perfect purity of heart and mind. It is that ideal state of perfect Chitta-Shuddhi where the aspirant has attained mastery over his lower nature. Shuddha Mudra is thus the precurser and usherer of the stage of true and effective meditation. It is in this serene, unblemished state when the Yogi attains the inwardness or Dhyana that real spiritual life may be said to have commenced.

Q. Please give the esoteric significances of Surya Kala, Chandra Kala and the ever-flowing Amritam.

A. Amritam is infinite bliss, otherwise known as Poorna-nandam or Bhuma. Surya Kala is the Chit energy manifesting itself as both knowledge and power. It is received by the Yogi when he is in the fourth stage of Savikalpa Samadhi which is known as Nirvichar Samadhi, Chandra Kala is the Chit energy as it is received by the Buddhi when it has subordinated all the three Gunas and is in the state known as Dharma Megha Avastha or the condition when it is filled with the energy of the Chit just as the cloud is filled with water particles in the form of stream. In the latter stage the Jiva is still conscious of the separateness from the Atman although he is enjoying the bliss. This is in the earlier stages of Savikalpa Samadhi. It is also known as Sa-Ananda Samadhi.

Q. How is kevala Kumbhak done? The practice is not quite clear. It is said to be a Kumbhak without Purak and Rechak. This is not intelligible, for necessarily before the Kumbhak there has to be either inhalation or exhalation?

A. Your query on the practice of Kevala Kumbhak is not surprising, for it seems to be impossible to do Kumbhak without doing either Purak or Rechak. But, however, what is meant is that for Kevala Kumbhak the retention is suddenly performed at any given moment when the mind is just about to get concentrated.
This sudden cessation of Prana at that particular, crucial, psychological moment becomes of immense help to the Yogi in aarting the mei ne wali k is already as ming the aid to Dhyana. You will, therefore, see that this act of Kumbhak is not preceded by any deliberate process of either inhalation (Purak) or exhalation (Rechak). It may therefore be best described as the abrupt stoppage of the breath, The Yogi does not deliberately perform either Purak or Rechak before he docs Kevala Kumbhak. He gets into Kevala Kumbhak in whatever state the breathing may be at that moment. It may be in the middle of an inhalation or in the middle of an exhalation. The breath may be partially in or out. Or again, the breath may be totally fully inhaled or totally exhaled. But whatever the condition be, the moment concentration supervenes, the meditator immediately arrests his breathing in Kevala Kumbhak. I am sure the matter is perfectly clear.

PADMASAN, VAJRASAN, SIDDHASAN

Sit on your seat and stretch the legs forward, Fold the right leg at the knee and place it on the left thigh. Similarly fold the left leg and place it on the right thigh. Place the hands on the knees. This is Padmasan. (2) Stand on your knees with the legs, from toes to knees on the ground. Slowly sit down. The buttocks will rest on the soles and the thighs over the legs. This is Vajrasan. Sit in this Asan for ten minutes after your meals; you will have good digestion. (3) Stretch the legs forward. Bend the left leg at the knee and place the heel at the space between the anus and the scrotum. Fold the right leg and place the heel against the pubic bone. This is Siddhasan, unrivalled for Brahmacharis.

SIRSHASAN

Place a four-folded blanket on the ground. Sit on your knees. Make a finger-lock by interweaving the fingers of both your hands; and place it on the blanket. Keep the top of your head between the hands close to the finger-lock. Raise the body slowly till the feet are erect. Practise it by the side of a wall till you get the balance. The benefits derived from this are incalculable. Memory is improved. Eyes and ears are nourished and strengthened. A type of atonic constipation produced by intraabdominal pressure is also cured. It helps you maintain Brahmacharya. Ojas Shakti is generated. Your face will shine with luster.

SARVANGASAN

Spread the blanket on the ground. Lie down on your back. Slowly raise the legs. Lift the trunk, hips and legs quite vertically. Rest the elbows on the ground firmly and support the back with both hands. Press the chin against the chest. Breath slowly and concentrate on the thyroid gland. This Asan is a very good body-builder. It massages the thyroid gland. A healthy thyroid ensures good health and long life, a prolonged youth. The spinal roots draw abundant supply of blood. It removes dyspepsia, constipation, appendicitis, other gastrointestinal disorders and varicose vein. A course of Sirso-Sarvang Asan powerfully rejuvenates the entire system.

HALASAN

Lie flat on your back on the carpet. Keep the two hands near the thighs, palms facing the ground. Without bending at the knees, slowly raise the legs, the hips and the back; bring down the legs till the toes touch the ground. Press the chin against the chest. Then slowly resume the original position. Avoid jerks. The muscles of the back are fully stretched and relaxed. The abdominal muscles contract vigorously and become strong. The whole spine is steadily pulled posteriorly. Every vertebra and ligament that is attached to it receives plenty of blood-supply and becomes healthy. It tones the spinal nerve and the entire nervous system. Diseases of liver and spleen are also cured.

MATSYASAN

Spread the blanket on the ground and sit by stretching the legs. Assume Padmasan posture. Lie on the back, without allowing the feet to leave the ground. Curve the trunk up. Rest the top of the head on the ground. Catch hold of the toes. This Asan relieves the crampness of the muscles of the neck that may be caused by Sarvangasan. The waist, back and the neck grow strong. The larynx or wind-box and trachea or wind-pipe are thrown wide open. The lungs receive abundant supply of fresh air. Asthma is cured. The practitioner will never suffer from T.B. or other diseases of the lungs.

PASCHIMOTTANASAN

Lie flat on the back over the blanket. Slowly raise the head and chest and assume the sitting pose. Now exhale and bend the trunk forward till you are able to catch hold of your toes. You can even bury your face between the knees. Then slowly raise the head and come to the first position; now you can inhale. Repeat this three or four times. This is an excellent Asan. It makes the breath flow through the Brahma Nadi (Sushumna) and rouses the gastric fire. All the abdominal muscles get vigorously contracted. It reduces fat in the abdomen. This is a specific cure for corpulence and for enlargement of spleen and liver. It increases peristalsis of the bowels and removes constipation. It

cures piles and prevents diabetes. The spine becomes elastic and thereby perennial youth is established.

BHUJANGASAN

Lie down on the blanket, face downwards, Place the palms below the corresponding shoulders on the blanket. Raise the head and upper portion of the body slowly just as the cobra raises its hood. Curve the spine well. Do not raise the body suddenly with a jerk. Raise it little by little so that you will find actually the bending of the vertebrae one by one. Let the body from navel downwards touch the ground. Repeat the process six times. The deep and superficial muscles of the back are well toned up. This pose relieves the pain in the back due to over work. It is particularly useful for ladies for toning up the ovaries and uterus. It is a powerful tonic.

SALABHASAN

Lie prone (face downwards) on the blanket and keep the hands close to the sides of the body, palms facing up. Rest the chin on the ground. Inhale. Stiffen the whole body and raise the legs above as much as you can. Slowly bring down the legs and then exhale slowly. Repeat this process three or four times. Do not go so far as to get fatigued. Bhujangasan develops the upper half of the body, while Salabhasan develops the lower half of the body. The vertebrae of the lumbar and the sacral regions are toned up. All the abdominal muscles are strengthened to a very high degree. It relieves constipation and tones up the liver, pancreas and kidneys.

DHANURASAN

Lie prone on the blanket. Relax the muscles. Bend, the knees and fold the legs over the thighs. Raise the head and the chest. Catch hold of the right ankle with the right hand and the left ankle with the left hand firmly. Raise the head, body and the knees by tugging the hands and legs so that the whole body makes a curve and rests on the abdomen. The spine is nicely arched backward like a bow. Keep the arm and forearm straight and stiff. Stretch the legs well and raise the chest. Keep the knees close.

This supplements Bhujangasan. The back muscles are massaged well. It reduces rat, energises digestion, invigorates appetite. It is excellent for ladies, too.

ARDHAMATSYENDRASAN

Spread the blanket and sit on it with legs stretched out. Bend the right leg at the knee and set the heel against the perineum. Bend the left leg at the knee and with the help of the hands arrange the foot to rest on the ground outside the right thigh. Passing the right hand over the left knee, catch

hold of the left foot. Swing the right hand back and catch hold of the right thigh. Now steadily give a pull and twist the spine and turn towards the right. Repeat the same process for twisting the spine on the right side also. This Asan gives a lateral twist to the spinal column and thus keeps it elastic and gives a good massage to the abdominal organs. All the spinal nerves are toned up.

MAYURASAN

Kneel on the ground over the blanket. Join the two arms together and fix them on the ground. Fingers should point to the feet. Stretch your legs and rest the toes on the ground. Inhale and raise the legs together, on a level with the head, parallel to the ground. This is an excellent Asan, ever known, for all stomach disorders. Owing to the pressure of hand on the stomach below the navel, the abdominal aorta is partially compressed and the blood is directed towards the digestive organs. The liver, pancreas, stomach and kidneys are toned, It strengthens the muscles of the hands. It braces you up quickly. This one Asan can give you maximum benefit of physical exercises in a minimum space of time, a few seconds daily.

PADAHASTHASAN

Stand erect. Raise your hands over your head and inhale fully. Then exhale slowly and while exhaling slowly bend the body down till the hands reach the toes and nose touches the knees. Keep the knees stiff and erect. You can catch hold of the toes. In course of time you can bury the face between the knees and keep the palms firmly on the ground. All the benefits of Paschimottanasan are derived from this Asan also. It is an excellent Asan for increasing your height. The adipose tissue in the abdomen will disappear and the body rendered light. This Ajan is highly suitable for ladies to reduce excess of fat and to develop a graceful figure.

TRIKONASAN

Stand erect keeping the feet two or three feet apart. Stretch your arms wide to the sides in line with the shoulders. Bend at the hips to your right side slowly and touch the toes with your fingers. Lower the left hand, and keep it parallel to the ground Repeat this four times on each side. Those who suffer from shortening of the legs will be benefited by this Asan. The trunk muscles are contracted, relaxed and stretched. For a Yogi, the spine is of the greatest importance as it is connected with the spinal cord and the sympathetic nervous system. This Asan keeps the spine in a healthy condition and thoroughly tones up the spinal nerves.

CHAKRASAN

Lie down on the back with the hands and feet placed as shown in the picture at left-bottom. Now slowly raise the head, trunk, hips and thighs. Keep the elbows stiff and straight, Repeat it 2 or 3

times. Advanced practitioners can practise it from the standing position. Stand on the blanket. Raise the hands above. Slowly bend backwards making a curve of the spine. When your hands reach your hip level, slightly bend the knees. Keep the palms on the ground. If you find this difficult, do it with the help of a wall.

The practitioner will have perfect control of the body. He will be agile and nimble. He can turn out more work in a short space of time. The chest expands nicely. Arms, forearms, thighs and legs-all parts of the body are nicely exercised in this Asan.

UDDIYANA BANDHA

Stand with legs a little apart. Place the hands on the thighs Exhale. Draw the abdomen up till it rests high up in the thoracic cavity. Then, NAULI. Let loose the centre of the abdomen and contract the left and right sides of the abdomen. You will have all the muscles in the centre in a vertical line. This is Madhyama Nauli. Contract the right side; you will have all the muscles on the left side; this is Vamana Nauli. Similarly on the other side (Dakshina Nauli). After some practice you can roll these muscles in a circular way. It eradicates constipation and all other diseases of the gastro-intestinal system.

SAVASAN

Lie supine on the blanket. Keep the hands and feet straight but relaxed. Close your eyes. Now relax all the muscles of the body. Breathe slowly and rhythmically. Calm all the bubbling emotions and direct all your thoughts within. Relax the muscles, nerves and all the organs. Start the relaxation process from the toes. Then proceed to the calf muscles, gastronemius, solens, and plantaris muscles, muscles of the neck, face, etc. See that the abdominal organs, heart, chest and brain are also relaxed. Feel that the Lord's divine energy fills every cell of your being. Mentally offer thanks to the Lord for having given you such a fine human body and good health. Dedicate the energy that there is in the limbs, to the service of the Lord. Do Japa mentally. Forget yourself. Rise up after a few minutes of Savasan. You will experience peace, ease, comfort and joy. Th nust be done at the end of the practice. Then only will th course be complete.

PRACTISE PRANAYAMA FOR PERSONALITY

Prana is the universal principal of energy or force. It is the vital force. It is through the power of Prana that the ears hear, the eyes see, the skin feels, the tongue tastes, the nose smells, the brain and the intellect do their functions. The smile in a young lady, the melody in the music, the power in the emphatic words of an orator, the charm in the speech of one's beloved are all due to the Prana, the vital force. It is Prana that is responsible for the processes of digestion, exertion and secretion. Prana is expended by thinking, willing, acting, moving, talking, writing, etc. A healthy

man has abundance of Prana or nerve-force or vitality. The Prana is supplied by food, water, air, solar energy. The supply of Prana is taken up by the nervous system. The Prana is absorbed by breathing. The excess of Prana is stored up in the brain and nerve centres. When the seminal energy sublimates or transforms, it supplies abundance of Prana to the system. It is stored up in the brain in the form of Ojas.

Pranayama is the control of the Prana and the vital force of the body. It is regulation of the breath. This is the most important step. The aim of Pranayama is the control of Prana. Pranayama begins with the regulation of breath for having control over the life-currents through the control of breath. Breath is the external manifestation of the gross Prana. A correct habit of breathing must be established by the regular practice of Pranayama. In ordinary worldly persons the breathing is irregular.

Pranayama, though it concerns the breath only, gives good exercise also to the various internal organs and the whole body. Pranayama removes all sorts of diseases, improves health, energises digestion, invigorates the nerves, removes passion and awakens Kundalini Shakti (Spiritual Divine Power). It bestows good health and a steady mind. A Pranayama practitioner will have a light body, free from diseases, a very fair complexion, a melodious voice.

He who practises Pranayama will have good appetite, cheerfulness, a handsome figure, great strength, courage, enthusiasm, a high standard of health, vigour and vitality and good concentration of the mind. This system of Yoga is highly suitable for people in the West or East, men, women and children.

There is an intimate connection between the mind, Prana and semen. If one controls the seminal energy, mind and Prana are also controlled. If the mind and the Prana are both controlled, one gets liberation from the wheel of birth and death and attains Divine Knowledge, Immortality, Peace and Bliss.

Pranayama removes all sorts of diseases, improves health, energises digestion, invigorates the nerves and awakens the hidden powers in man. In the science of Yoga, there are many wonderful exercises suitable to different types of people. Many have derived incalculable benefits through the practice of Pranayama

breathing exercises for a short period. People are unnecessarily alarmed of the dangers in the Pranayam. There is absolutely no danger at all. The practice should be done in a systematic manner after having a thorough knowledge of the science and the technique.

KAPALABHATI

Kapalabhati is an exercise for cleansing the skull. Kapala means "skull" and Bhati means "to shine." This exercise makes the skull shine.

Sit on Padmasan or Siddhasan. Close the eyes. Perform Rechak and Purak rapidly. This should be practised vigorously. One will get perspiration profusely. This is a good exercise for the lungs also. Those who are well-versed in Kapalabhati can do Bhastrika very easily. Rechak should be done forcibly by contracting the abdominal muscles. Do 20 expulsions for a round and gradually increase the number to 120. In Kapalabhati there is no Kumbhak. Kapalabhati cleanses the respiratory system and the nasal passages. It removes the spasm in bronchial tubes. Consequently asthma is relieved and also cured in course of time. The apices of the lungs get proper oxygenation. Consumption is cured. Impurities of the blood are thrown out. The circulatory and respiratory systems are toned to a considerable degree.

Kapalabhati is regarded as one of the Shat-Kriyas or preliminary purificatory practices essential for one who intends to take to the practice of Pranayama seriously. The others are: Neti, Dhauti, Nauli, Bhasti, and Tratak. Even the aspirant who wishes to practise a few rounds of Pranayama as part of his daily Sadhana would do well to start the Pranayama after a few rounds of Kapalabhati.

SUKHA PURVAK PRANAYAMA

Sit on Padmasan. Close your eyes. Close the right nostril with the thumb. Draw in air very slowly through the left nostril. Now close your left nostril also with the right and little fingers, and retain the breath as long as you comfortably can. Then, very, very slowly exhale through the right nostril after removing the right thumb. Again draw in air through the right nostril, retain it as long as you can after closing both the nostrils and exhale through the left nostril after removing the little and ring fingers. This is one Pranayama. Repeat the Pranava or your Ishta Mantra during Kumbhak.

In the beginning, for a few days do only Purak (inhalation) and Rechak (exhalation). After some practice, you can combine Kumbhak (retention) also. To start with, practise Kumbhak only for 10 seconds and then gradually increase the period. First you can do 5 Pranayams in the morning and evening. After some practice you can do 10 Pranayams. Gradually increase the number to 20 in the morning and evening. The ratio for Purak, Kumbhak and Rechak is 1: 4: 2. Do not attempt at this in the beginning; after some practice this ratio will come automatically.

By the practice of this Pranayama the body becomes strong and healthy. The practitioner becomes very handsome and his voice becomes sweet and melodious. He is freed from all sorts of diseases. He fully gets established in Brahmacharya. Appetite becomes keen. Nadis are purified. The mind becomes one-pointed. Rajas and Tamas are destroyed. The mind is prepared for intense Dharana and Dhyana. An advanced Yogi acquires Sidhhis and Riddhis.

UJJAYI

Sit on Padma or Siddhasan. Close the mouth. Inhale slowly through both the nostrils in a smooth, uniform manner till the lungs become full. During inhalation a mild uniform sound is produced. Close both the nostrils and perform Jalandhara Bandha, by pressing the chin against the chest. Retain the breath as long as you can and then exhale very slowly through the left nostril.

This Pranayama can be done even while you are standing. It removes the heat in the head. The practitioner becomes very beautiful. The gastric fire is increased. Asthma, consumption and all sorts of pulmonary diseases are cured. Perform Ujjayi to destroy decay and death.

BHASTRIKA

Rapid succession of forcible expiration is a characteristic feature of Bhastrika.

Sit on Padmasan or Siddhasan. Keep the body, neck and head erect. Make the palms rest on the knees. Close the mouth. Now inhale and exhale quickly twenty times like the bellows of the blacksmith, Constantly dilate and contract the chest. Rapid expulsions of breath should follow one another in rapid succession. You can partially close the glottis. After twenty inhalations and exhalations, have a deep inhalation. Retain the breat on he or than he ni va voy do my through both the nostrils. Twenty expulsions make one round You can do three or four rounds in the morning and evening. To begin with have only 10 expulsions for one round and gradually increase the number to 20.

This Pranayama can be done while standing also, by keeping the hands at the hips.

If you experience slightest giddiness, stop the practice and take a few normal breaths. After each round you can take rest for 2 minutes.

Bhastrika relieves inflammation of the throat, increases gastric fire, destroys phlegm, removes diseases of the nose and chest and eradicates asthma, consumption, etc. It gives good appetite. It enables one to awaken the Kundalini. All diseases that arise from the excess of bile, phlegm and wind are removed. It gives sufficient warmth to the body. It purifies Nadis. It is the most beneficial of all Kumbhaks. Bhastrika should be specially practised as it enables the Prana to break through the three Granthis that are located in the Sushumna. The practitioner will always be healthy.

SITALI

Fold the tongue like a tube lengthwise. Protrude it a little away from the lips. Draw in the air through the mouth with the hissing sound Si. Retain the breath as long as you can hold it with

comfort. Then exhale slowly through both the nostrils. This can be practised for 10 or 15 minutes even while sitting or standing, or walking.

This Pranayama purifies the blood. It quenches thirst and appeases hunger. It cools the system, and destroys Gulma (chronic dyspepsia), Pliha (inflammation of spleen), various chronic diseases, fever, consumption, indigestion, bilious disorders and other diseases. This removes poisons of all sorts from the blood. After a regular practice of this Pranayama for a long period, the blood becomes very pure that even the poison of snakes will not affect the body. When you feel thirsty, practise Sitali. You will be immediately relieved of thirst.

It is said that while Suryabhedi Pranayama destroys the excess of wind in the system, Ujjayi removes phlegm and Sitali removes bile and Bhastrika removes all kinds of excess of these three humours.

MAHA MUDRA

Press the anus with the left heel and stretch out the right leg. Slowly bend forwards and catch hold of your right toes with the hands. Inhale and retain the breath. Press the chin against the chest and form Jalandhara Bandha. Fix the gaze at the Trikute. Retain the breath as long as you can comfortably hold. Then slowly raise the head and exhale very very slowly. The expiration should never be done in a hurry. You can repeat this 4 to 6 times. In the same way do on the other side by pressing the anus with the right heel and catching hold of the left toe.

This cures consumption, haemorrhoids or piles, enlargement of spleen, indigestion, chronic gastritis, constipation, fever, etc. Life is lengthened. It confers great Siddhis on the practitioner.

This is really Maha Mudra, the great Mudra. The practitioner can digest all kinds of foods; even poison is transformed into nectar by the practitioner.

MAHA BANDHA

Press the anus with the left ankle. Then place the right foot upon the left thigh. Inhale. Press the chin firmly on the chest-Jalandhara Bandha. Contract the anus and make it firm-Moola Bandha. Now concentrate upon the Sushumna Nadi. Retain the breath as long as you comfortably can. Then breathe out slowly. Afterwards, repeat the same process on the other side. Press the anus with the right ankle and place the left foot upon the right thigh.

The Prana, the subtle life-current is well controlled and directed along the Sushumna in this Maha Bandha. Thereby the practitioner acquires great Siddhis and Riddhis. The Yogi develops wonderful powers of concentration by the practice of this Bandha. Death flees him.

MAHA VEDHA

From Maha Bandha one should automatically proceed to practise the Maha Vedha. Inhale. Retain the breath by the palms firmly on the ground. Press them firmly and raise the body from the ground and softly strike the ground with your buttocks. The Prana is thereby made to enter the Sushumna Nadi and the Kundalini Shakti is awakened. Slowly breath out.

This wards off old age. You will have no wrinkles on your face and no gray hairs. You will be ever youthful.

TRATAK

This is steady gazing at a particular point or object, without winking. This is mainly intended for developing the power of concentration and mental focus. This is very useful for all students of Hatha Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga.

Sit in Padma or Siddhasan. You can sit erect even on a chair. Keep the picture of your Ishta Devata or the picture of OM or a black dot on a piece of white paper. Look at the point or picture very steadily. You can gaze at the bright star or the flame of a ghee lamp. Gazing at the tip of the nose or at the space between the eye brows is also Tratak.

Practise this for two minutes to begin with and cautiously increase the period.

Tratak improves eye-sight. Diseases of the eyes are removed. Many have thrown away their spectacles after some practice in Tratak. It develops the power of concentration to a great degree.

NETI

Unclean nostrils will lead you to irregular breathing Irregular breathing will make you sick. Neti Kriya is intended for the purification of nostrils. Take a fine piece of strong thread. There should be no knots throughout. Insert the ends of the thread into the left nostril and catch hold of the loose thread firmly. By deep inhalation, draw the thread inside. Then slowly pull it out. Do this with the right nostril also. You can draw the thread through the mouth, also. When the inner end of the thread has reached the throat, insert the first and middle fingers of the right hand into the mouth, catch hold of the end of the thread and draw it out through the mouth, gradually leaving hold of the loose end.

Neti cleanses the nasal passages and it exerts most beneficent influence on the cranial nerves and all the organs situated in the head are strengthened. Brain becomes clear. Eye-sight improves. Defects in the ear are removed. Healthy breathing ensures vim, vigour and vitality.

The other Kriyas are Dhauti which cleanses the alimentary canal from the throat to the stomach; Basti which cleanses the colon; Nauli which massages the entire abdominal viscera; Tratak or steady gazing and Kapalabhati a breathing exercise.

Nauli, Kapalabhati and Tratak have already been dealt with. Basti is drawing water through the rectum, with the help of Uddiyana Bandha and Nauli and then expelling it.

These Kriyas should be learnt direct from an adept inmYoga-practice, and are needed only for one who takes to the serious whole-time practice of Pranayama.

MOOLA BANDHA

Behind the physical sheath or Annamaya Kosha which is made of the essence of food, there is the Pranamaya Kosha or vital sheath which is formed by Prana (energy) or vital air. This Prana manipulates the physical body. When this Prana departs from the physical body, what we call death takes place. This Prana fills the whole physical sheath.

Through the Prana the gods live and also do men and beasts. Prana is verily the life of beings. Therefore, it is called the universal life of all. Those who worship Prana as Brahman attain the whole life-duration or the full span of life. This Prana ever fluctuates and renders the mind unsteady. The vibration of Prana is the cause for this mundane existence.

Yoga teaches the methods to control this Prana and attain blissful union with Lord through such control. Through the practice of Pranayama and Bandhas, the Prana is brought under control.

Moola Bandha is a Yogic Kriya which helps the Yogic student to take the Apana and the sex-energy upwards. The Yogic student sits on Siddhasana and takes the Apana and sex-energy upwards by contracting the anus and practising Kumbhak or retention of breath. By long practice the downward seminal flow is checked and semen is sublimated into Ojas Shakti or spiritual energy which helps contemplation. This Bandha checks wet-dreams and helps in maintaining Brahmacharya.

JALANDHARA BANDHA

Jalandhara Bandha is practised at the end of Purak, i.e.. during Kumbhak or retention of breath. Contract the throat. Press the chin against the chest firmly. The gastric fire which is situated in the

region of Nabhi consumes the nectar which exudes out of the Sahasra Chakra through the hole in the palate. Jalandhara Bandha prevents the nectar being thus consumed. The Prana is not allowed to escape through the practice of this Bandha. When the period of Kumbhak is over, raise the head a nits or inan position and keeps the head, neck and trunk in

UDDIYANA BANDHA

This is practised at the end of Kumbhak and the beginning of Rechak. During the exhalation, the belly is slowly drawn backwards. The intestines above and below the navel are drawn up. The abdomen rests against the back of the body high up in the thoracic cavity. You do this in a sitting posture during the practice of Pranayama or in a standing pose as an abdominal exercise. Repeat this Bandha 6 to 8 times. Uddiyana is the first stage of Nauli Kriya. This helps a lot in keeping up Brahma-charya. It imparts beautiful health, strength, vigour and vitality to the practitioner. Nauli and Uddiyana are the two potent weapons of the Yogin to combat against constipation, weak peristalsis of the intestines and other disorders of the alimentary canal. In chronic diseases of stomach and intestines, where drugs of all sorts have failed, Uddiyana and Nauli have effected a rapid, thorough and marvellous cure.

MEDITATION

SAGUNA MEDITATION: Sit on Padma or Siddha Asan in a solitary room. Close the eyes. Concentrate on the picture of Lord Vishnu in the heart. Imagine that Lord Vishnu is seated with His Four Hands in the centre of a blazing light, with conch, disc, mace and lotus. Mentally visualise the picture. See His Feet, His silken yellow ornaments on His neck, ears, hands and arms, crown on the head, conch, disc, mace and lotus and then come down to His feet again. Again start the process. Repeat Om Namo Narayanaya mentally. Do mental Pooja also. Offer flowers, sandal paste, incense, camphor-light, etc. Similarly you can meditate on Lord Siva, Lord Krishna, Devi or Lord Jesus, Lord Buddha, Ahura Mazda, etc.

NIRGUNA (ABSTRACT) MEDITATION: You can do this while sitting or standing or walking. For beginners, however, sitting posture is necessary. Repeat OM mentally with Bhava. Assert and affirm: "Aham Brahmasmi" "I am Brahman" by denying the physical body, mind, Buddhi, Ahmkar etc., by applying the Neti-Neti doctrine. Negate the world, Associate the ideas of purity, perfection, infinity, eternity, immortality, Vyapak, satchidananda, Akhanda, Ekarasa, with the Om-repetition. This is Nirguna Dhyan.

Dhyana eventually leads to Samadhi or superconscious state, wherein the Yogi sets divine knowledge of his real nature. When he is established in Samadhi he is liberated, He shines as a Jivanmukta, a beacon-light for the world, Glory to the Jivan-muktas; may you all shine as Jivanmuktas here and now.

MYSTIC EXPERIENCE

VISIONS OF LIGHTS

Various kinds of lights manifest during meditation owing to deep concentration. In the beginning a bright, white light, the size of a pin's point will appear in the forehead at the space between the two eye-brows which corresponds tentatively to the Ajna Chakra.

At times you will see some lustrous forms of Devatas or some other physical forms. You will see your Ishta Devata or your Guru. Siddhas, Rishis and others give their Darshan to encourage you. You can see beautiful gardens, palatial buildings, rivers, mountains, golden temples, sceneries so lovely and picturesque as cannot be adequately described.

The experiences vary in different individuals. The experience of one man may not be the same as that of another man. Many erroneously believe that they have realised the Self when they get these experiences, stop their Sadhana and try to move with the public to preach and do Loka Sangraha. This is a serious blunder. This is not realisation at all. These are all simple encouragements from your Ishta Devata to convince you of a higher spiritual life and push you in your systematic and incessant practice with zeal and enthusiasm. You will have to ignore these things and drive them away just as you did with worldly objects.

SAMADHI

Samadhi is of two kinds, viz., Japa Samadhi and Chaitanya Samadhi. A Hatha Yogi through the practice of Kechari Mudras can shut himself up in a box and remain underneath the ground for months and years. There is no higher supernatural knowledge in this kind of Samadhi. This is Japa Samadhi. In Chaitanya Samadhi. there is perfect 'awareness'. The Yogi comes down with new, super-sensuous wisdom.

Nirvikalpa is the state of super-consciousness. There are no Vikalpas of any sort in this condition. This is the Goal of life. All the mental activities cease now. The functions of the intellect and ten Indriyas cease entirely. The aspirant rests now in Atman. There is no distinction between subject and object. The world and the pairs of opposites vanish completely. This is a state beyond all relativity. The aspirant gets knowledge of Self, supreme peace and infinite, indescribable bliss. This is also called Yogaroodha state.

SEVENTH MANDALA

THE YOGA OF SYNTHESIS

The four main spiritual paths for God-realisation are Karma Yoga, Bhakti Yoga, Raja and Jnana Yoga, Karma Yoga is suitable for a man of active temperament; Bhakti Yoga for a man of devotional temperament; Raja Yoga for a man of mystic temperament; Jnana Yoga for a man of rational and philosophical temperament or enquiry.

Mantra Yoga, Laya Yoga or Kundalini Yoga, Lambhika Yoga, Hatha Yoga are other Yogas. Yoga means union with God. The practice of Yoga leads to communion with the Lord. Whatever may be the starting point, the end reached is the same.

Karma Yoga is the way of selfless service. The selfless worker is called the Karma-Yogin. Bhakti Yoga is the path of exclusive devotion to the Lord. He who seeks the union through love or devotion is called the Bhakti-Yogin, Raja Yoga is the way of self-restraint. He who seeks to have union with the Lord through mysticism is called the Raja-Yogin. Jnana Yoga is the path of wisdom. He who seeks to unite himself with the Supreme self through philosophy and enquiry is called the Jnana-Yogin.

Man is a strange complex mixture of will. feeling and intellectual thought. He wills to possess the objects of his desires. He has emotion and so he feels. He has reason and so he thinks and ratiocinates. In some, the emotional elements may prepon-derate. while in some others the rational element may dominate. Just as will, feeling and thought are not distinct and soperato, so also work, devotion and knowledge are not exclusive of one Some maintain the practice of Karma Yoga is the only means to salvation. Some others hold that devotion to the Lord is the only way to God-realisation. Some believe that the path of wisdom is the sole way to attain the final beatitude. There are still others, who hold that all the three paths are equally efficacious to bring about perfection and freedom.

The Yoga of Synthesis is the most suitable and potent form of Sadhana. In the mind there are three defects, viz: Mala or Avarana or veil. The impurity vikshepa or tossing should be removed by the practice of Karma Yoga. The tossing should be removed by worship or Upasana, The veil should be torn down by the practice of Jnana Yoga. Only then Self-realisation is possible. If you want to see your face clearly in a mirror, you must remove the dirt in the mirror, keep it steady and remove the covering also. You can see your face clearly in the bottom of the lake only if the turbidity is removed, if the water that is agitated by the wind is rendered still and if the moss that is lying on the surface is removed. So is the case with Self-realisation also.

The Yoga of Synthesis alone will bring about integral deve-lopment. The Yoga of Synthesis alone will develop the head, heart and hand and lead to perfection. To become harmoniously balanced in all directions is the ideal of religion. This can be achieved by the practice of Yoga of Synthesis.

To behold the One Self in all beings is Jnana, wisdom; to love the Self is Bhakti, devotion; to serve the Self is Karma, action. When the Jnana-Yogin attains wisdom he is endowed with devotion and selfless activity. Karma Yoga is for him a spontaneous expression of his spiritual nature, as he sees the One Self in all. When the devotee attains perfection in devotion, he is possessed of wisdom and activity. For him also Karma Yoga is a spontaneous expression of his divine nature, as he beholds the one Lord everywhere. The Karma Yogin, attains wisdom and devotion when his actions are wholly selfless. The three paths are in fact one, in which the three different temperaments empha-sise one or other of its inseparable constituents. Yoga supplies the method by which the Self can be seen, loved and served.

THE YOGA OF THE GITA

The Lord Himself declared in the Gita that there are two paths to Godhead and quickly adds that of the two, He Himself holds one as superior to the other. This one is Karma Yoga. Karma Yoga is not different from the Yoga of Wisdom, for wisdom is inherent in the former. The choice then is between abandonment of actions or their due performance in accordance with the principles enunciated by the Lord Himself, i.e., without egoism.

Activity is the very soul of creation. Manifestation of phenomena is the result of the Primordial Activity in the Unmanifest. The inverse process of evolution into the Unmanifest Godhead has also, therefore, to be through activity; for, activity can drop off of its own accord only when Creation is trans-cended! Forced restraint of the external organs of perception and action will result only in a hypocritical suppression of the natural tendencies in man and not in their sublimation into the divine. It is this wisdom that prompted Janaka and other Jnanis to follow the path of action to reach the Goal.

The essential pre-requisite of Self-realisation being the infinite expansion of individual consciousness, the separatist ego which limits the Jiva to the five sheaths has to be annihilated. Whichever be the missile chosen, the target is the ego. The utter destruction of the ego is brought about only by the exercise of discrimination, This is ,taken as the basis for Yoga.

When the fast-binding shackle of ego is broken, the Yogi perceives the Atman ever remaining unmoved and unaffected by external activities, the Eternal Sakshi who neither acts nor enjoys. Actions belong to the realm of Prakriti or the Ever-changing Principle in nature, not to the Self, the Eternal Purusha. The six states appertain to the Gunas and their combination; not to the transcendental Atman, which ever remains tranquil and equanimous.

Dynamic actions sprout forth from the Yogi; but inwardly he ever remains quiescent! Herculean tasks that he might undertake for the commonweal move him not a hair-breadth from his Abode of Peace! Gigantic endeavours gather not their offsprings to cling to the desire-lapel of his soul,

for he has burnt it! The ego-causeway having been destroyed, the fruits of actions, which constitute the noose of Samsara dare not approach him.

Into this Karma-Jnana-synthesis is thrown devotion, too! Emotion forms quite a prominent part in the make-up of man and claims a place equal (at least) to those of his head and his hand. Emotion with its seat in the heart of man encloses within it the seed for rapid expansion of consciousness. According to Gita, Para and Apara Bhakti both have their place in the unique process of evolution. Apara Bhakti leads to Para Bhakti which is identical with Jnanam. A true Bhakta sees the Lord seated in his own heart in every bit of creation. When the heart expands to limitless consciousness, the ego-covering slowly and gradually thins, out and ultimately vanishes. The goal is reached.

Man—his entire being—is thus homogeneously developed into God. There is no stunted growth of any part to mar the beauty or the grandeur of his godly stature. He is no more in danger of becoming the prey of the deadly lioness (Ego), for no part of his being is vulnerable. He is in no danger of exposing an unregenerate corner of himself to the hungry gaze of worldliness, or there is none such in the expanded consciousness.

Nor is the practice of yoga of Meditation ignored. It is a fortress built morning and evening by the Yogi around himself, and equipped adequately to protect him from the external forces and the internal enemies. It is the main switch which, when on. sets the dynamo in motion to enable the latter to generate a high voltage of wisdom throughout the day, and electrocutes the ego if it chances to come within the circuit.

This is the Yoga of Synthesis, the Yoga of Bhagavad Gita.

YOGATRAYA OR TRIPLE YOGA

The Yogatraya or Triple Yoga of Service, Devotion and Knowledge is very essential for Self-realisation, The one does not contradict the other. On the other hand they help the growth and harmonious development of the heart, mind and the intellect. It is mere folly to discard any one of these in the course of one's own onward march towards the goal of life. Each Yoga supplements, helps and complements the others. The Bhagavad Geeta says "Sankhya Yogauprithak Balah Pravadanti Na Panditaah" -"Children, not the wise, says that Yoga and Knowledge are distinct."

Though Sri Sankara was a pure Advaita Vedantin, he composed many verses and hymns in praise of Devi, Lord Krishna, Lord Hari, Siva and others. He did Lokasangraha or selfless service of humanity. There was no power on earth that could compel him to do work. He was quite free : Yet 'he served untiringly. He established four Mutts. He initiated deserving students into Sannyas. He hoisted the flag of Vedanta and established its supremacy over all other philosophies. He put down the misleading heads of various cults and schools which were leading humanity astray. He put

them in the right path. His philosophy today stands unparalleled. He wrote several inspiring and elevating books. He inspires us even today. His commentary on Prasthana Traya is simply wonderful. Is there a greater Yogi, Bhakta, philosopher and a Karma Yogi than Sri Sankara?

Sri Sankara says in one of his hymns to Hari 'O Lord! Though I and you are one, yet I am thine but thou art not mine, just as the waves belong to the ocean and not the ocean to the waves."

Swami Madhusudan Saraswati was one of the reputed saints of the 8th century A.D. He was a Poorna Gyani and a Bhakta too. Even after he realised the Supreme Brahman, he worshipped Lord Krishna in His personal form. He said, "Though I behold the One Atman in all beings and see all beings as one, yet my taste or craving for the worship of the feet of Krishna never leaves me. To me, Krishna is the highest reality." "Krishnat param kimapi tatwam aham na jane—I do not know of any superior reality than Krishna".

Though Saint Tukaram was a great Bhakta he had the cosmic and supra-Advaitic realisation. Some people hold the view that a Bhakta has no realisation of oneness or the attainment of Brahma Sayujya. This is wrong. The Bhakta too attains the state attained by Jnanins. This may be observed also from the lives of the South Indian Siva saints like Tirumala Nayanar, Appar, Sundaramurthi and others. Though they adored Lord Siva with all their heart, they had the highest realisation of Brahman.

The practice of Karma Yoga and Bhakti Yoga is as much difficult as Jnana Yoga. Keeping up of Atma Bhava while practising Karma Yoga in the world is more difficult than the practice of Jnana Yoga while remaining in the cave.

Work must be done for the Divine alone and in union with the divine and with the right spirit and attitude. By doing constant selfless service with Ishwararpana Buddhi, the aspirant develops Bhakti. His will gets merged in the Divine Will. His ego slowly perishes. Action done with the right spirit and mental attitude is as powerful and effective as devotion and meditation. Action, devotion and knowledge go together, Integral development and perfection are possible only through the pracüce of this Triple Yoga (Yoga, Traya). Karma Yoga includes meditation and devotion, Lord Krishna says to Arjuna, "Remember me at all times and fight, i.e. do your duty. Take refuge in Me and surrender the fruits of all your actions unto Me." "Smarana" of the Lord consecrating the fruits of all actions and self-surrender (Atma-Nivedan) which are the fundamental doctrines of Karma are really devotion in essence. Incessant and untiring selfless work leads you from devotion to knowledge and fulfils the purpose of life.

May you understand the philosophy of the Triple Yoga and practise it in your daily life and attain perfection in this very birth. May you be blessed!

Logical chopping, clever hair-splitting arguments, intellectual gymnastics and word jugglery will not help you in attaining Self-Realisation. You must harmoniously develop your head, heart and hand through the practice of the Yoga of Synthesis. Then alone will you attain perfection and integral development.

It is easy to repeat "Aham Brahma Asmi", or "Sivoham" but it is very difficult to feel it and recognise the oneness of all beings. No Samadhi is possible till the impurities of the mind are removed by untiring selfless service, Japa, Kirtan and Upasana. The tossing of the mind can be removed by Japa and Upasana. How can you expect to have Brahma Bhavana when the mind is oscillating and jumping?

It is only people like Dattatreya and Yajnavalkya who are really fit for Vedantic Sadhana and repeating "Sivoham". Only they who have gone above body-consciousness can really say with emphasis and force, "The world is illusory. There is no world. This world is like mirage or dream." You live in Annamaya Kosha all the twenty-four hours. If there is no sugar or less sugar in tea, no salt or less salt in 'Dhal, you are upset,— you cannot take your food. It is simply absurd and meaningless if you repeat "Sivoham" or "Aham Brahma Asmi" or "Soham".

You think you are in the state of Turiya, the highest Jnana Bhumika or the stage of wisdom. You imagine you have gone above body-consciousness, but you will hopelessly fail when you are put to the practical test, when burning charcoal is applied to your body. Lord Buddha was tested. Mara appeared before him and enticed. Appar and other saints were all tested. They came out victorious in the test.

The superstructure of Vedanta can only be built when the foundation has been laid strongly by the practice of Yama-Niyama, when the heart has been purified thoroughly through untiring selfless service and Upasana or worship of Saguna Brahman. The subtle evil Vrittis that are lurking in the mind can be destroyed in toto only through the Grace of the Lord. You cannot eradicate them through individual efforts or Sadhana even in crores of lives. The Lord chooses that man whom He wishes to take to His feet and makes him perfect and free. This is the emphatic declaration of the Kathopanishad also.

One may deliver a lecture on Adwaita Philosophy for several hours. One may interpret a verse in hundred and one ways. One may give a discourse on one verse of the Gita for a week and yet these people may not possess an iota of devotion or practical realisation of Vedantic oneness. It is all dry intellectual exercise. Nothing more than that. Vedanta is a living experience. A Vedanti need not advertise that he is an Adwaitin. The sweet divine aroma of Vedantic oneness will be ever emanating from him. Everybody will feel this.

A Vedanti feels himself ashamed to bow or prostrate before an idol in the temple. He feels that his Adwaita will evaporate if he prostrates. Study the lives of the reputed Tamil Saints,— Appar, Sundarar, Sambandhar, etc. They had the highest Adwaitic realisation. They saw Lord Siva everywhere and yet they visited all temples of Siva, prostrated before the idol and sang hymns, which are on record now. The sixty-three Nayanar Saints practised Chariai and Kriyai and attained God-realisation. They swept the floor of the temple, collected flowers, made garlands for the Lord and put on lights in the temple. They were illiterate, but attained the highest realisation. They were practical Yogic and their hearts were saturated with pure devotion. They were an embodiment of Karma Yoga, All practised the Yoga of Synthesis. The idol in the temple was all Chaitanya or consciousness for them. It was not a mere block of stone.

How difficult it is to remove this tea habit, a habit which you have contracted within these few years only. If you do not take it for a day you complain you get headache, constipation, etc. You are not able to work. How weak you have become! Then how much more difficult will it be to eradicate the evil Vrittis which are deep-rooted in the mind and which have gained great strength through repetition from time immemorial.

It is easy to become a lecturer on Vedanta. If you sit in a library for some years and enrich your vocabulary, phraseology and commit to memory some passages you can deliver good lectures, in two or three years, but it is not so easy to eradicate an evil quality. A real aspirant only who is doing Sadhana will realise this difficulty.

Just close your eyes now and find out how many really virtuous selfless actions you have done during your life-time, which can be really consecrated as offerings unto the Lord, and which can really please the Lord. There may not be any selfless, praiseworthy action at all. The practice of Karma Yoga does not require much wealth. It demands a willing heart to serve the humanity. If you find a poor man suffering on the road-side, take him on your back and admit him in the hospital; serve and nurse the poor sick persons who live in your neighbourhood. Go to the hospital and serve the sick persons with a loving heart. Pray for their speedy recovery. Study Gita in their presence. Acts of this description will purify your heart and make you feel and recognise the oneness of all beings.

Then you will smile with the rose, converse with the trees, running brooks and mountains. Even if you do one noble act without any tinge of selfishness as an offering unto the Lord, it will purify your heart, turn your mind at once towards the Lord and qualify yourself for the reception of the Divine Light and Divine Grace.

Merelv sitting on Padmasan in a closed room with closed eyes without removing the dirt or weeds'in your heart will not in any way help you to attain Samadhi or Self-realisation. You may be building castles in the air. Manorajva. You may be in the state of Tandri, or half-sleepy

condition. You may be passing into Tushnimbhoota Avastha or neutral state of mind. Ignorant aspirants mistake all these states for Samadhi or realisation. This is a serious blunder. Even if one can meditate seriously and deeply with one-nointedness for half an hour. he will be a dynamic Yogi. He will radiate peace. joy. dower and strength to thousands who come in contact with him.

A real Vadanti who is feeling oneness with all cannot keen even a cun of milk for himself. He will share everything with others First he will see if any sick man is really in need of milk. He will run to him with panting breath and give him at once and feel joy in such service. Nowadays retired people live on the banks of the Ganges, study a few books on Vedanta and think they have attained the state of Jivanmukti. They spend everything for themselves and send the major portion of their pension to their sons. They have not developed their heart. They cannot feel for others. They have not made even an inch of progress in the spiritual path, because they have no Chittavisalata or Udaravritti (expansion of heart). They remain in the same state as they were some fifteen years ago. This is indeed a sad state! Let them live on Bhiksha for one year and serve the poor with their whole pension. They will have Self-realisation within this year. They should leave the house for two months without money in winter and roam about in unknown places living on alms. They will become humble, compassionate and more generous. They will develop will-power and endurance, They will understand and realise the mysterious ways of the Lord during their wanderings. They will have more faith in the Lord. They will experience the pangs of hunger and the stinging of cold. They will understand well now how the poor people really suffer. They will distribute blankets to the poor and feed the hungry because they will realise now fully their sufferings.

You are wasting your time. You are not practising introspection. You get up in the morning, take tea, put on your suits and hat and go to the office for work. You go to the club, gossip in the evening, play cards, visit cinemas and snore till 8 a.m. Your whole life is wasted like this. You are not doing any Japa or meditation. You do not know which Vritti is troubling you, which Guna is functioning at a particular time. You do not know anything about mind-control. You do not know what is Brahma-Vichara, what is Atma-Chintan, what is Brahma-Nishta. You have not taken recourse to Sat-Sanga with Mahatmas, Yogis and Bhagavatas. You have no programme of life. Even after retirement you try to enter State Service as you do not know how to spend the time in spiritual pursuits, as you have no inner life of reflection and enquiry and as you have not led a life of spiritual discipline in your younger days. You have lived in vain to fill up your pockets and bellies.

Sankirtan is a great help even for Vedantins. When the mind is tired, Sankirtan; will fill it with new vigour and energy. Sankirtan will relax the mind, elevate it, and prepare it for another sitting in meditation, When the mind revolts to meditate, Sankirtan will coax it and tame it and bring it back to the Lakshya or the point. Those who are practising meditation only can understand this, can know this truth.

Can you meditate for twentyfour hours? Certainly not. Then how are you going to spend the twentyfour hours? In the name of meditation do not allow yourself to become absolutely Tamasic. When the mind begins to wander, when you find it difficult to focus it, come out of the room at once and do some useful service. Keep up the current of meditation while serving also, or do some mental Japa vigorously. Meditation should make you cheerful, introspective, reflective, strong, peaceful, energetic and dynamic. If you are lacking in these virtues, surely there is some error in your meditation. Perhaps you are not fit for continuous Dhyana Yoga. You should combine work with meditation; then only you will evolve quickly.

A bird cannot fly without two wings, yet it cannot fly without the tail. Tail balances and directs the bird to fly in the right direction and saves it from falling. This tail is Bhakti which balances Karma and Gyana. The two wings represent Karma and Gyana. Karma, Bhakti and Gyana are necessary to make you perfect; and to develop the head, hand and heart, and help you in reaching the goal.

Have you seen the picture of Lord Siva's family? Mother Parvati is in the centre, She has Ganesha and Subramaniya on her sides. Ganesh is the Lord of wisdom, Subramaniya is the Lord of action. He is the General of the Army of Devas. Mother Parvati is Bhakti. You should learn a spiritual lesson from this picture. This picture teaches that you can attain perfection only by the practice of the Yoga of Synthesis.

Lord Krishna is an adept in the Yoga of Synthesis. He is a charioteer. He is a Statesman. He is a Master Musician. He is an expert Ras-lila dancer. He says, "There is nothing in the three worlds that should be done by Me, nor anything unattained that might be attained; yet I mingle in action." Sri Sankara, Lord Jesus, Lord Buddha were all masters of Yoga of Synthesis.

May you all tread the path of Truth! May you all attain perfection and integral development through the practice of Yoga of Synthesis!

ADHYATMA YOGA

LIFE ON EARTH

Salutations and worshipful obeisance to Yogeswara Sri Lord Krishna and Yogiswara Lord Siva, Patanjali Maharishi, Vyasa, and to other Rishis and Yogins who are blazing suns of Yogic light and knowledge that effectively destroy the dense darkness of Ignorance.

Man's life in this universe is in the nature of a restless quest and adventure. Caught amidst the play of mysterious forces and brought face to face with bewildering phenomena, man struggles to understand and strives to overcome them. In this incessant drama of Life one factor merges clearly, namely, that all his endeavours and attempts have a single definite aim. Man wishes to obtain happiness and freedom from limitations. He seeks to avoid that which is painful, unpleasant and binding. Yoga-sastra constitutes the most successful and at the same time rational solution of his twofold problem of quest and struggle. It unerringly leads up to a speedy consummation of man's quest after the ideal by helping him to obtain victorious mastery over all forces that obstruct him in the quest.

At the back of the two ever fluctuating and changing factors of Man and Nature, is a constant unchanging immutable entity God, who forms their eternal substratum and source. He is the Supreme Truth, the ultimate Transcendent Reality, the one undivided absolute Existence Knowledge. Bliss.

The entire creation is a process of the One becoming the many, of the Transcendent becoming manifest and immanent. All phenomena arise out of, subsist in, and subside into that undivided infinite Ocean of pure Consciousness. They are as it were, an expiration and inspiration of the Supreme Being. As countless million wavelets develop, dance and dissolve on the bosom of the ocean, when manifestation begins, infinite beings steam forth out of the ONE and involve into the countless forms of life we see in this universe. From here starts the steady onward march of Evolution by which the individual souls merge once more into their Primal Source. This is the Cycle of immanation, involution, and evolution the Cosmic Plan according to the Divine Will.

THE SOUL'S QUEST

The human Soul, being in fact a part and parcel of the infinite Existence, is in its essential nature identical with it. Being set awhirling in this cycle of the world-process, veiled from the knowledge of its essential Divinity and its Consciousness severely limited by the encasing sheaths of Matter, the Jiva ever seeks to put an end to his separation, limitation and the sense of incompleteness that it feels. Through successive incarnations, its life constitutes a constant reaching forth towards its Primal Abode of Infinite, Immortal, Blissful Existence and until that state is attained, each centre of individualized Ego-consciousness will keep up this restless quest on the upward path of evolution. The theory and practice of Yoga therefore rose out of practical necessity. It came into being in answer to the most vital need of Man. Through every moment Humanity as a whole is inevitably and irresistibly being drawn up towards that Ideal State of Perfect Existence.

Yoga in this cosmic process deliberately systematized, regulated, intensified and thus expedited to an incredible degree. The latter is the reason why many of the natural developments of Yogic process appear as miracles in the eyes of the surface observer. Thus the natural, unhurried,

protracted process of evolution upon the cosmic scale is developed as the exact scientific technique of Yoga-sastra. In this broadest aspect, therefore, any movement, any activity that consciously or unconsciously tends upwards and is evolutionary may be regarded as yogic. Everything that helps to disentangle the Jiva from the phenomenal world of sense objects and links it with the Absolute is in effect Yoga. But for all practical purposes, the ancients fortunate and built up certain well-defined workable methods by which man can establish union with the Divin. It is a means of compressing one's evolution within a single life-time, even within a few years of this particular life.

THE METHODS

Of the numerous methods, those that are widely accepted and followed are the paths of Jnana Yoga, Bhakti Yoga, Karma Yoga, Hatha Yoga, Raja Yoga, Laya Yoga and Mantra Yoga. But particularly it is the path of Dhyana, the highly scientific, practical graduated system of Maharishi Patanjali, Ashtanga Yoga, that is by convention referred to by the term Yoga. The reason for this unique importance is that Patanjali Maharishi's System is based upon most rationally all-comprehensive consideration of man in every aspect of his being. It has taken man as he is constituted fundamentally divested of incidental association. It takes man as a centre of pure consciousness, localized within enfolding sheaths of matter of varying degrees of subtlety. Conceived in this light, man is the same the world over in all periods of time. This system is the universal one and is for all times, and offers a process that is practicable to every type of the average individual, It is characterized by the most intelligent synthesis and a very beautiful graduation.

Discoveries of science are never ultimately reliable, because the instruments and apparatus aiding its research are ever changing. They are imperfect as they are conceived out of the fickle mind with all its numerous limitations. Each theory, each discovery, that is put forward one day is contradicted and falsified by a fresh one the next day. The realizations arrived at through Yoga are infallible as they are the direct perceptions with the highest instrument, namely, the purified mind attuned to the infinite. Therefore, Raja Yoga has never changed, neither has it been contradicted. Its findings have been corroborated time and again by its practitioners in the succeeding centuries.

Science perceives things as they appear to normal human perception, i.e., as they appear to be, whereas the Yogi perceives them as they actually are. Rather he knows them in their essential state. He knows them as Tattvas through his insight. This is Aparoksha Drishti or intuitive perception.

MAN'S GREAT ERROR

Man is not a mere physical being nor does he live and act upon this plane alone. Most of the ills of the modern age are the outcome of ignoring this fact. The modern age has concerned itself almost entirely with the physical aspect of man and concentrated its energies in its glorification. The pursuit of sense-pleasures, gross and subtle, has become its predominant aim. The acquisition of money (that enables us to procure sense-gratification) is the aim of the individual. Such a race after wealth has inevitably resulted in intensification of selfishness, exploitation of the weak, fierce competition among equals, hatred and strife between one class and another.

Through nearly twenty centuries and more, persistent attempts have been made to build up a civilization superior to those of the past. Various arts were mastered. Continuous research and countless discoveries were made. Despite ambitious designs and admirable achievements upon the purely physical plane, it is seen today to be an inglorious failure, Western world, where civilization and advancement has reached its highest point, presents a drama of unprecedented human slaughter, a scene of destruction and desolation, an atmosphere filled with dark hatred, greed, falsehood, lust and cruelty. Utter chaos and confusion reign everywhere.

The philosophy of Yoga presents the path out of this bloody maze. Yoga is the science that throws light upon the obscure working of man's inner nature, wherefrom arise the constructive and destructive tendencies in man, Rightly understood, Yoga offers a solution to all the present problems. It teaches man that trying to get happiness from the external world is the first blunder he has to correct. Outside objects can never give happiness. Happiness is within. It is the essential nature of man's innermost self. Therefore, man has to give up his desire for sensual objects by checking the innate propensity of the mind to reach out sensewards. Thus withdrawn, all the rays of the mind are to be united and directed inward upon the Self. When such concentration becomes perfect and deepens, successive layers of his consciousness are pierced and he obtains direct experience of his essential nature that is perfect Bliss. This procedure presents numerous extraordinary difficulties.

The conception of Yoga is as ancient as the dawn of creation. It seems to have existed prior even to the advent of man. In its fundamental aspect as union with the eternal infinite existence, as blissful Sefl-communion, it is mentioned with reference to the supreme deity. Bhagavan Adinarayana, reclining upon the thousand-headed Mahasesha is described as being in a state of Yoga Nidra. The earliest Seers who realized the Truth have explained the cosmic process as the work of Maya, the inscrutable power of the Supreme Spirit. By the mysterious operation of this veiling power, the Undivided Absolute Blissful One is made to reflect itself in an infinite multiplicity of names and forms. As described in verse 6, Chap. IV of Gita, Maya brings about this phenomenal existence with its duality and diversity. Each centre of consciousness thus involved from the Infinite has therefore to transcend Maya to realize its essential identity with the Supreme Being.

THE INNER PROCESS

Now Maya is the eternal negation as distinguished from the Ultimate Reality that shines as the eternal "I Am", the Eternal "SAT". Maya is used to denote the sum total of the forces of negativity. Nescience, oscillation, delusion, attachment, egoism, disharmony and discord, and sensuality are some of the prominent forms in which it finds expression upon the human plane. Yoga then concerns itself in enabling the individual to deal effectively with and overcome the above factors that keep him pinned down to the phenomenal existence. A state of knowledge through a constant discrimination between the real and the unreal combined with a ceaseless assertion of and identification with the ideals of omniscience and perfection, a state of unshakable equilibrium and one-pointedness, non-attachment to everything mundane coupled with an intense unabated attachment to some particular aspect of the Divine, a complete self-effacement and active selflessness, constitute therefore the major means of obtaining a victory over Maya. A determined development along any one or more of these lines broadly goes to form the paths of knowledge, occult meditation, devotion or divine love and selfless action.

The process of Yoga embodies an ascent into purity, into that absolute perfection, which is the original state of man. It implies therefore the removal of the enveloping impurities, the stilling of the discordant vibratory tempo of the lower Koshas and the establishment of a state of perfect balance and harmony.

Now all the above mentioned factors that bind down the Jiva may be seen to be operating upon a larger scale through humanity as a whole. The present age is enmeshed in ignorance, characterized by restlessness, a blind clinging to earthly existence, a perverted individualism and voluptuous abandonment to pleasures of the flesh, and violence, strife and discord in all walks of life.

The modern age is a machine age. As such, it is power ridden. Discovery of newer ways of generating power, exploiting fresh aspects of known forces, inventing machine to make machine, is the present craze. Science has placed an unprecedented variety of forces under man's control but man himself does not have his senses and his mind under his control. This has resulted in the misuse and abuse of the fruits of civilization and science, because all power corrupts. The adoption of the Yogic way of life is the release from and the guarantee against such abuse of power and the resultant disaster. Training in Yoga brings to man several supernormal powers, that no machine can ever generate. Yet the discipline laid down on the path guards against their abuse.

THE PRIMARY BASIS

All methods of Yoga have ethical training and moral perfection as their basis. The eradication of vices and the development of certain virtues form the first step in the ladder of Yoga. The disciplining of your nature and the formation of a steady and pure character through a set of right

habits and regular daily observance is the next step. This is Yama and Niyama in Raja Yoga. The acquiring of Sadhana Chathushtaya by the neophyte on the path of knowledge, and the insistence upon Shraddha, Sadachara and Self-consecration, desirelessness and sacrifice for the devotee and the Karma Yogis have as their aim the development of character and ethical perfection. Thus the ringing in of a new world order of love and sacrifice, of cooperation and brotherhood and the realization of the ideals of moral perfection can be effected by a willing unreserved allegiance to even the initial stages of Yoga. Upon this firm foundation of a well-established and virtuous moral character is built ihe further structure of Yoga. The inherent restlessness of the mind constitutes the greatest problem to the follower of Yoga. By its very nature mind is ever outgoing. Also it is always unsteady. The resolute turning away from earthly attachment, the determined effacement of the ego, deliberate stoppage of all, inharmonious mental processes and the constant dwelling upon a single idea, all these methods require a firm control of the mind and the conscious direction of its powers towards the desired end.

Thought is the greatest force on earth. Thought is the most powerful weapon in the armoury of a Yogi. Constructive thought transforms, renews and builds up. Destructive thought disintegrates, harms, and reacts harmfully upon the thinker. Positive thinking rejuvenates and imparts strength and power. Negative thought stunts personality and stifles all efforts. It kills initiative Pure thoughts lift man to the status of Divinity. Impure and base thoughts vitiate the entire atmosphere. The far-reaching possibilities of this force were most accurately evaluated by the ancients who developed it to perfection and put it to the highest possible use.

For thought is the primal force at the origin and back of all creation; the genesis of the entire phenomenal creation is given as a single thought that arose in the Cosmic Mind. The world is the Primal Idea made manifest. This FIRST THOUGHT became manifest as a vibration issuing from the eternal Stillness of the Divine Essence. This is the reference in classic terminology to the Ichcha of the Hiranyagarbha that originates as a Spandan or vibration. This vibration is nothing like the 'rapid oscillation to and fro of physical particles, but is something infinitely subtle, so subtle as to be even inconceivable to the normal mind. But this has made it clear that all forces are ultimately resolvable into a state of pure vibration. Modern Science also has now arrived at this conclusion after its prolonged researches in external physical nature.

THE MYSTERIOUS MIND

Careful reflection will show that the entire universe is in reality the projection of the human mind. Mind in its aspect as the Ego principle perceives phenomena. The moment mind ceases to function, the universe disappears. The scientist with his solid sense of reality regarding the material universe, has

to bestow careful thought upon the relation between the mind and the universe. The moment he gets into bed, switches off the light and sinks into sound sleep, his laboratory vanishes into nothingness, all apparatus disappears and even the atom ceases to exist. The entire universe is non-existent in effect, until mind starts to function once again with the return of waking consciousness. Thus all perception and sensation do exist with mind. With the cessation of its functioning by itself or through deliberate effort and discipline the phenomenal world vanishes from our experience. Thus has it been said 'Mano Matram Jagat. The world is only the mind, The central aim of all Yoga is therefore purification and control of the mind. Now mind in itself is but a record of impressions that kcep expressing themselves ceaselessly as impulses and thoughts.
The Mind is what the mind does. Thought impels you to action. Activity creates fresh impressions in the mind-stuff. Yoga strikes at the very root of this vicious circle by a method of effectively inhibiting the functions of the mind. Yoga checks, controls and stops the root function of the mind, i.e., thought.

The mind functions in the three-fold aspect of understanding, emotion and will. The three paths, Jnana Yoga, Bhakti Yoga and Raja Yoga proceed through the purification and training of thought, emotion and will respectively. It is Raja Yoga, however, that directly starts with the mind, It is an exact science concerning itself mainly with the control and ultimate suppression of all the modifications of the mind. The mind being the cause of the existence of the phenomenal world, when purified and controlled, will eventually lead the Yogic practitioner to the highest goal, viz., Asamprajnata Samädhi, where he rests in complete union with the Supreme Spirit.

THE ASCENDING RUNGS

The grossest external manifestation of the mental impulse is physical actions: Actions when repeated crystallize into habits. In course of time, habits through indulgence get incorporated as definite traits in the individual's personality. The plan of Yogic Science, in obtaining mastery over the mind, proceeds step by step most systematically, regulating and controlling first the grosser and then the subtler manifestations. Yama overcomes all vice and implants virtue. It weeds out evil traits and implants godly qualities. Niyama regulates the habits and aims at giving the Sadhak mastery over his behaviour. Instead of being a slave to habits, the aspirant now controls his conduct and develops certain habits by determined will. Next the inherent urge to activity is checked through ASANOLOGY. By the practice of a system of steady postures, the tendency to unrestrained and aimless movements is curbed and overcome. Character developed, ennobling traits acquired, old habits overcome and replaced by new ones, activity regulated and checked, now the vagaries of the mind are next restrained by a control of its counterpart, namely, the breath. This stage is PRANA-YAMA. Though thoughts are checked, the mind yet continues to agitate in the form of desires and craving. Thus the fifth limb of Yoga is withdrawal of all the centrifugal senseward movements of the desire element in the mind. Turning away from the external world and withdrawing the senses from the objects, PRATYAHARA paves the way for the sixth rung in

the Yogic ladder. DHARANA or concentration of the mind at a single point. The in-drawn mind is made to fix upon any one given idea or image technically referred to as the Lakshya or object of MEDITATION. Dharana deepened and lengthened becomes MEDITATION. When DHYANA is intensified and made con-tinuous, SAMADHI results. A state of blissful union with the Infinite Spirit, the Oversoul, frees him from the fetters of desires and pains and releases him for ever from the thraldom of birth and death. This transcendental experience makes him transfor-med, a being endowed with a cosmic vision beholding everywhere a Divine unity behind apparent diversity. Henceforth his entire life becomes a spontaneous expression of the unhindered flow of the Supreme Energy through every act. He lives and acts for the welfare of all Humanity, carrying on the Divine Plan to its glorious consummation.

Just like any achievement worth the while, the practice of mental control and concentration also demands an abundance of energy and nerve-power on the part of the student of Yoga. To this end a careful control over the sex impulse and the preservation of one's vitality becomes a necessity. The insistence upon Brahmacharya or celibacy can be understood as a sane and intelligent measure voluntarily adopted to ensure the preservation of the power so very necessary in your effort at developing your higher faculties. Further, there is an intimate vital inter-relation between the mind and the vital energy. Control of one automatically leads to and facilitates the control of the other. It is neither mere misogamy nor an eccentric perversity. It is rational self-contral. No harmful or queer complex will result from observing celibacy if it is done intelligently and with common sense.

THE VITAL ENERGY

The Yogi investigator has been thorough in his research into his subject, With the shrewdest common sense and the deepest wisdom, he has seen that repression and forced abstinence is not the rational method. That has not been his aim. He has successfully perfected a method of transforming the gross seminal energy into a refined subtle force through a process of sex sublimation. Through a marvellous system of Asanas, Mudras, and Bandhas expounded in the science of Hatha Yoga, the powerful sex energy is controlled, converted and conserved, The energy thus conserved shines in the practitioner as Tejas. It has to be maintained in a state of beautiful balance and harmony. The body has to become an ideal instrument for the reception of the higher spiritual currents of meditation. All disease and disharmony should be eliminated. This is effectively achieved through the power generated by the observance of celibacy. It is only when sex is repressed outwardly and physically, but is indulged in by unnatural ways that untoward consequences follow. The much-feared complexes are not the result of true Brahmacharya, but due to apparent external abstinence accompanied by subtler forms of gratification.

The intimates connection and the mutual interaction between the body and the mind was recognized by the Yogi. Thus the control and training of the body come to be an important part of

Yoga. So greatly did the Yogis feel the importance of this aspect that it has developed into a separate science by itself.

CHEMISTRY OF FOOD AND THOUGHT

Steadiness of body tends to aid the steadying of the mind. Mind is directly influenced by the body. Therefore, the appetites of the physical are to be controlled, The nature of its food is strictly regulated. Chemical components of different articles vibrate at varying rates. The intake of certain foods sets up discordant vibrations in the physical body. This throws the mind stuff into a state of oscillation and disequilibrium. Concentration is disturbed. High thinking is rendered difficult, because elevating thoughts imply fine vibrations. Purity of food is therefore an invariable adjunct to Asan practice and to progress in Yoga.

Overloading the stomach, work that produces fatigue or overwork, too much talking, taking heavy food at night, tou much mixing with people are all obstacles in the path of Yoga. You should not practise Yoga when you are suffering dyspepsia, sour-belching, vomiting, diarrhoea or any other disease; also when you are too much depressed or fatigued.

The practice of Asanas controls the emotions, produces mental peace, distributes Prana evenly throughout the body and its different systems, helps in maintaining a healthy functioning of the internal organs and gives internal massage to the various abdominal organs. Physical exercise draws the Prana (energy) out but the Asanas send the Prana in, The practice of Asanas cures many diseases and awakens Kundalini Shakti. These are the chief advantages in the Yogic system of exercises which no other systems have.

The physical part being purified, controlled and harmonized, the next objective becomes the establishment of harmony in the subtle Pranic sheath, Man's vital energy, Prana and Mind are the triple aspects of the same force. Perfect control of any one of these renders easy the subjugation of the other two. Nay, they automatically follow.

Prana is externally manifest as breath. When breath is controlled Prana is controlled. Therefore, the regulation of breath is employed as a means to gradually gain control over the Pranamaya Kosha.

PRACTICE OF PRANAYAMA

There is neither rhythm nor harmony in the breathing of worldly minded persons. A Yogi practises regulation of breath and establishes harmony. When the breath is regulated, when there is harmony, the breath will be moving within the nostrils. The fruit of regulation of breath is Kumbhak or retention of breath. The breath stops by itself. Kevala Kumbhak follows. Mind becomes quite

steady and Samadhi supervenes. Regulation of breath and Kumbhak are of great help in the practice of concentration and meditation.

The practice of Pranayama has great influence over the body, mind, intellect and the senses. It removes disease of the body and renovates the cells, tissues and nerves. It supplies abundant fresh energy to the body. It steadies the mind. It removes the impurities of the mind also. It strengthens the intellect and augments the intellectual capacity. It increases the power of memory. It calms the turbulent senses. It checks their outgoing tendencies.

Pranayama is a great help not only to Hatha Yogins but also to Raja Yogins and Vadantins as it steadies the mind, A Vedantic student who is in the habit of meditating on OM with Bhava actually thinks of Atma always even while practising Pranayama and concentrate on the Blissful Self. A Raja Yogin will concentrate on that special Purusha or Ishwar. A Hatha Yogin will concentrate on Kundalini Shakti in the lower psychic centres and try to feel that the Muladhar is purified and opened up and Kundalini is moving towards Swadhisthan.

The vibrations of Prana and Vasana are the two seeds for the tree of mind. Should either of them perish, both die soon. Prana vibrates and the mind is set in motion. If you control the Prana through regular practice of Pranayam, the mind will be caught easily. Through discrimination, Vichar and Samyak-drishti, you can destroy all Vasanas.

The human body is the copy of the cosmic structure in miniature and Prana enlivens and animates the organism. Each of several elements has gone into its constitution, The key-force behind all forces of nature is Prana. Prana is the manifest essence of all forces that exist. Cerebrospinal system forms man's subtle switch-board. The different subtle psychic centres dominate particular elements of forces in nature. By gaining mastery over the vital astral centres located therein, man obtains control over all forces of nature.

PRANA IS THE UNIVERSAL KEY-FORCE

Herein we have an unparalleled instance of the most marvellous human economy ever perfected. What the Engineer and the Scientist of today strive to do through gigantic project with prodigious output of manpower, money and material, the Yogic method effectively achieves with the utmost vital economy and a technique ruled by a surprisingly simple logic. This is what makes the difference between a Christ and a Canute. The former stills the tossing waves of stormy waters with a single motion of his hand whereas the mighty monarch of a proud land, despite all the wealth of his kingly coffers and countless horses and men even, has to move his royal throne further up the beach.

Take this illustration. At numerous places in a huge workshop several apparatuses are at work—a boiler, a refrigerator, a motor, a whistle, a fan, an arc lamp, an electro-magnet, etc. Suppose you wish to control the workings of the several systems, the most effective way would be to go right to the central generating room of the workshop itself. Once you get at the main switchboard of the entire workshop, you can regulate at will the initial motive force, that is, electricity in this case. Then all the other aspects of this key force 'electricity', namely, heat (boiler), light (arc-lamp), motion (motor), sound (whistle) and power (electromagnet) can: be easily controlled by you. As the Yogi progresses step by step in Yoga, he establishes control over centres of energy or Chakras located in the cerebrospinal system. This gives him an absolute mastery over the force and elements related to the particular chakra.

It is only now, having gained control over body and Prana and established them in a condition of harmony and balance, that you come to be on the threshold of the most important part of the Yoga Sadhana, nemely, concentration and meditation. In the latter stages all the Yogas converge on the common point of meditation. Ultimately this forms the master-key to establish the final Union with the Infinite. The first four practices prepare the dual interdependent instruments of Body and Mind and make them fit for Dhyana. With Pratyahara begins Yoga proper.

ON THE THRESHOLD

Just as the sun collects all its myriad rays and plunges beyond the horizon, the practitioner withdraws his mind from all his external senses into himself, like an octopus retracting its tentacles. It is a scientific centripetal movement prior to the purposeful focussing of the full mind which concentration implies. This can be likened to the circumference of a circle contracting into the centre. This practice renders the tendency of your nature 'inflowing' or Antarmukha. The individual gradually becomes an unmoved, undisturbed witness to the play of outer phenomena.
Sense-objects can neither attract nor repel him now.

In the practice of Pratyahara, you will have to draw back the outgoing senses again and again from the sensual objects and fix the mind on your Lakshya or the point; just as the cart driver drags the impetuous bulls and fixes them to the yoke, so must you draw the senses gently. Some aspirants drag them violently. That is the reason why they experience a little headache occasionally.

Pratyahara is a trying discipline indeed. It is disgusting in the beginning, but later on it becomes very interesting. You will feel inner strength. It demands considerable patience and perseverance. It will give you tremendous power. You will develop immense will-power. During the course of practice, the senses will run again and again like a wild bull towards objects. You will have to withdraw them again and again and fix them on the Lakshya or the point. That Yogi who is well-established in Pratyahara can meditate quite calmly even in the battlefield where countless machine-guns roar in a continuous stream.

You should practise withdrawal of the Indriyas one by one. Deal with the most turbulent sense first. Practise Pratyahara of that particular sense to start with. Then you can take up another Indriya. If you try to manipulate all the Indriyas at a time, you will gain no success. The task will be an uphill work. You will feel quite exhausted.

ITS VALUE TODAY

Pratyahara is a unique and incalculable blessing to the individual today. Life today is a continuous bustle and feverish hurry. It is filled with countless distractions. Economic distress, anxiety and insecurity have come to prevail as permanent conditions everywhere. Man lives perpetually in a state of nervous strain and tension. This has stunted the growth of budding generations. The chief problem for the medical profession has become neurasthenia and neurosis. The thousand and one distractions of modern life have made man a stranger to serenity and poise. It is calmness that makes life worth living. Without it a man's greatest strength fails him in times of stress. Pratyahara enables you to overcome the impact of external tumult and retain a sane sense of values even amidst the complex whirl of life today.

The most successful and the greatest leaders of men who have made history, had this power of Pratyahara developed in them. Knowingly or unknowingly they were masters of this stage of yoga. The oft-quoted example of Napoleon is quite in point. In the thick of battle, he could completely withdraw into himself and snatch a short period of sleep, sitting astride his charger. The great Gladstone had this capacity. He could relax perfectly at will and thus retain his youthful spirits and health to the very end. Pratyahara reduces mental and physical wear and tear to a minimum.

THE KEY STONE

Having checked all other operations of the mind, it is now brought to bear upon a single point. This gathering together and bringing to bear upon a force at a given point on any object, idea or act, forms the process of concentration. The concentrated application of a force makes for maximum results in minimum time and effort.

This law is equally applicable to man in all branches of his life's activities. With the utmost concentrated and careful attention, the surgeon executes minute operations. The deepest absorption marks the mental stater of the technician, the engineer, the architect or the expert painter, engaged in drawing the minute details of a plan, chart or sketch where accuracy is of paramount importance. A like concentration is displayed by the skilled Swiss workmen that fashion the delicate parts of watches and other scientific instruments. Thus in every art and science.

The tremendous power that any force develops when collected and directed through a given point is fully recognized. This is seen in the rush of the water at the sluices of dams, in the impelling power of steam from a railway boiler. As the sunlight when passed through a lens emerges as a single fiery ray of intense power, the whole mind attains a single-pointedness through Dharana. Now experience has shown that interest and attention of the mind is attracted by three distinct means, viz., sound vision (physical or mental), imagination or idea. The yogi enters into deep meditation by concentrating his mind upon the mystic inner sound of pranava. This is the Anahatha nada which becomes audible when the inner sheaths are perfectly purified and harmony established; or again a mantra is repeated in a harmonious tone and the mind is concentrated on the continuous unbroken sound. A concrete form of any aspect of, the deity or the syllable OM is chosen for fixing the mind. The rational and Vedantic type fills the mind with some sublime idea or formula upon which the mind is made to dwell intensely and continuously.

During concentration the mind becomes calm, serene and steady. The various rays of the mind are collected and focussed in the object of meditation. The mind is centred on the Lakshya. There will be no tossing of the mind. One idea occupies the mind. The whole energy of the mind is concentrated on that one idea. The senses become still. They do not function. When there is deep concentration, there is no consciousness of the body and surroundings. He who has good concentration can visualize the picture of the Lord very clearly within the twinkling of the eye.

Manorajya (building castles in the air) is not concentration. It is wild jumping of the mind in the air. Do not mistake Manorajya for concentration or meditation. Check this habit of the mind through introspection and self-analysis.

MEDITATION IN DIFFERENT PATHS

There are different kinds of meditation. A particular kind is best suited to a particular mind. The kind of meditation varies according to taste, temperament, capacity and type of mind of the individual. A devotee meditates on his tutelary deity or Ishta Devata. A Raja Yogi meditates on the special Purusha or Ishwar who is not touched by the afflictions, desires and karmas. Hatha Yogi meditates on the Chakras and their presiding deities. A Jnani meditates on his own Self or Atma. You yourself will have to find out the kind of meditation that is suitable for you. If you are not able to do this, you will have to consult a teacher or preceptor who has attained Self-realization. He will be able to know the nature of the mind and the correct method of meditation for you.

A Raja Yogi enters into the meditative mood deliberately by practising Yama, Niyama, Asan, Pranayama, Pratyahara and Dharana. A Bhakta enters into the meditative mood by cultivating pure love for God, A Vedantin or Jnana Yogi enters into the meditative mood by acquiring the four means and hearing the Srutis and reflecting on what he has heard. A Hatha Yogi enters into the meditative mood by practising deep and constant Pranayama.

Regular meditation opens the avenues of intuitional knowledge, makes the mind calm and steady, awakens an ecstatic feeling and brings the Yogic student in contact with source or the Supreme Purusha. If there are doubts, they are all cleared by themselves when you march on the path of Dhyana Yoga steadily. You will yourself feel the way to place your footstep on the next rung of the spiritual ladder. A mysterious inner voice will guide you, Hear this attentively.

When you enter into deep meditation, you will easily rise above consciousness of your body and surroundings. You will have equanimity of mind. You will not be easily distracted. There will be stoppage of up-going and down-going sensation. The consciousness of egoism will also gradually vanish. You will experience inexplicable joy and indescribable happiness. Gradually, reasoning and reflection also will cease.

When you enter the silence through deep meditation, the world outside and all your troubles will drop away. You will enjoy supreme peace. In this silence is supreme light. In this silence is undecaying bliss. In this silence is real strength and joy. The entire system is renewed and invigorated in the depths of Dhyana.

Faith (Shraddha) or confidence in the power of Yoga, Power (Veerya) for the concentration of mind, memory (Smriti) for contemplation, Samadhi, the final aspect of Yoga, Prajna, discernment for the direct perception brought about by meditation becomes the means for the attainment of Samadhi.

THE FACTOR OF GRACE

But the final leap across the barrier of relativity piercing the veil between the individual and the Absolute, is ultimately a question of Divine Grace. Surrender draws down grace. The individual becomes one with the cosmic will through surrender. Grace makes the surrender complete. Without grace perfect union is not possible. Surrender and grace are interrelated. Grace removes all obstacles, snares and pitfalls of the spiritual path.

The Bhakta gets Bhava Samadhi and Mahabhava. H enjoys the warm embrace of the Divine, He attains Divine Aishwarya, All the spiritual wealth of the Lord belongs to him. He is endowed with divine vision or Divya Chakshu, He is endowed with Divya (lustrous) subtle body and Divya (divine) senses. He does not like to have complete absorption or merging in the Lord. He wants to remain himself separate in front of Him and taste the divine honey of Prem. The absorption in the Lord comes to him temporarily in the intensity of his love and experience in the beginning though he does not like it. He attains similarity with God. He is Goodlike in the beginning. Eventually he attains Sayujya or Oneness.

SAMADHI AND DEEP SLEEP

Between the non-dual resting and the profound slumber, the difference consists in the merging of the mental function in ignorance in the latter and the merging of the same function in the extremely tangible Brahman in the former; the felicity of the latter is enveloped in ignorance, while the blissfulness of Brahman perceived in the former is entirely devoid of covering.

Just as the fire is absorbed into its source when the fuel is burnt out, so also is the mind absorbed into its source, the Atma, when all Sankalpas or thoughts are annihilated. Then only one attains Kaivalya or the state of Absolute Independence. All thoughts cannot be destroyed in a day. The Process of destruction of mental modifications is a difficult and long one. You should not give up the practice of destroying the thoughts in half way, when you come across some difficulties or stumbling blocks. Your first attempt should be the reduction of thoughts. Reduce your wants and desires first. All thoughts will decrease. Gradually all thoughts will be extirpated. Thoughts are like the waves of the ocean. They are countless. 'You may become desperate in the beginning. Some thoughts will subside, while some others will gush out like a stream. The same old thoughts that were once suppressed may again show their faces after some time. Never become despondent on any account at any stage of the practice. You will surely get inner spiritual strength. You are bound to succeed in the end. All the Yogis of yore had to encounter the same difficulties that you are experiencing now.

THE DESTINED REACH OF THE INDIVIDUAL

The fruit of meditation is Samadhi. It is the serene superconscious state when having crossed all the barriers that separate the Infinite and Unconditioned from the limited and the finite, the self of man becomes co-extensive and identical with the Cosmic Spirit. It is that state of most intensive awareness of the final supreme essence of existence itself. The difference between the ordinary act of knowing and the knowledge from Samadhi lies in the fact that in the former the normal faculty goes out towards the external object or Phenomenon to be known and comprehend it. In the latter, the knowing faculty does exactly the reverse. It disconnects itself from the externals and dives within, intent upon glimpsing the inner effulgence. This knowledge puts you once for all far above the pains and imperfections of a relative existence. The Upanishads declare that the knower of Atman, the Perfection dwelling in oneself, is for ever freed from the trammels of this evanescent existence. He crosses all pain and sorrow.

Samadhi is the eighth step of the Yogic ladder. Intuition, revelation, inspiration and ecstasy are all synonymous terms. The meditator and the meditated, the thinker and the thought, the worshipper and the worshipped, the subject and the object have now become identical. The meditator has merged himself in the Soul or the all-pervading Spirit. All watertight compartments have

disappeared. The Yogi feels oneness and unity everywhere He feel: "I have nothing more to learn. I have nothing more to do. I have nothing more to obtain".

Samadhi is of two kinds, viz.., Savikalpa Samadhi and Nirvikalpa Samadhi. Savikalpa is a lower Samadhi, Nirvikalpa is the highest Samadhi. In the Savikalpa Samadhi the Samskaras or latent impressions are not fried in toto. There is support for the mind. There is still the triad of a subtle type, viz., the seer, sight and seen, or the knower, knowledge and knowable. So Savikalpa Samadhi cannot give full satisfaction, full freedom, full bliss and full knowledge.

In Nirvikalpa Samadhi all Samskaras are burnt in toto. There is no support for the mind. The mind has merged into the all-pervading Spirit. There is no triad of seer, sight and seen, and so forth. Nirvikalpa Samadhi gives full satisfaction, full freedom, full bliss and full knowledge.

There is also another classification, viz.., Jada Samadhi and Chaitanya Samadhi, In Jada Samadhi there is no awareness, It is more or less like deep sleep. The Yogi does not return with intuitional knowledge. The Samskaras and desires are not destroyed. This is the Samadhi of the Hatha-Yogis who practise Khechari Mudra, Somehow the Prana is fixed in some lower Chakra or centre of spiritual energy, and the Yogi remains like a dead corpse. The Yogi can even be buried in a box underneath the ground for several days at a stretch. Jada Samadhi cannot give liberation or Mukti. It is more like an acrobatic feet. The Samadhi that we often hear of, viz., of persons entering into one in public places is nothing but Jada Samadhi. In the other variety of Samadhi, viz., Chaitanya Samadhi, there is "perıect awareness". The Yogi has intuitional knowledge.

Having climbed up to the highest reaches of realization, let us cast a sweeping glance at the stage traversed, surveying the four main methods of attainment. You see that the basis and foundation is identical, i.e., ethical purity, a sound moral character. This is the universally accepted primary sine qua non.

The mind should be perfectly purified. Then only will the vessel or the mechanism be fit to receive the descent of the Divine Light. It should be sufficiently strong to bear the pressure of a sudden expansion of consciousness or cosmic vision which is above mind and which covers the whole existence in one sweep of his new exalted, magnanimous experience. Therefore, wait patiently if there is delay in the descent of the Divine Light. Grow in purity and strength.

THE INNER PROCESS

Yoga also constitutes the overcoming of the measured operation of the Time factor. Consequently the numerous forces, gross and subtle that Humanity has to encounter and overcome in the course of unhurried evolution, array themselves now in concentration, en mass before the follower of Yoga. They range themselves against him in varied forms. The student of Yoga has therefore to

equip himself to withstand their onslaught. He has to be grounded in a blameless and unassailable moral character. He has to call fully upon all his reserve powers of body and mind to serve in this combat. Caution is called for as well as great patience, unrelaxed vigilance, boldness and courage. Maintenance of celibacy, the preliminary Yamas and Niyamas are his shield and armour and his weapons of defence and offence.

ITS DIFFERENTIA

An important point has to be clarified here. There are several well-defined systems of Yoga. Each one has its distinct methods and processes. Now what element in these practices mark them out as Yogis? Is it the mere process that can be named Yoga? No. For if it were so, they should yield the fruits of Yoga by whatever way they are practised. Then concentration, Upasana (worship) of a deity, Japa of particular Mantras, even when done for the purpose of personal gain with some secure or material end in, view would lay claim to the name of Yoga. The expert pearl-diver restrains his breathing under water. Can this then equal the Kumbhak of Pranayama? These acts cannot lead to Yoga, namely union with the Divine Japa for obtaining issue, Upasana to become wealthy and prosperous, concentration io acquire powers for influencing others, all these are no more Yoga than the occult practices of pseudo-occultists and witch-doctors. Though the methods in themselves may be a limb of the real Yoga, yet a base motive and a destructive or unmoral renders them the very antithesis of Yoga. The common underlying element in the various processes that mark them as really Yogic is the lofty motive with which they are inspired, the high ideal they aim at attaining. Thus, it is that any act going to fulfil the ultimate ideal of Union of the individual soul with the Supreme Spirit becomes Yoga. Else it is not Yoga. This point should be remembered well,

YOGA IS ADAPTABLE

Humanity of the 20th Century is dominated by Rajas. Ceaseless high-tension activity characterizes the daily round of the average man everywhere. Occidental civilization that has spread the world over is Vaishya in nature. Commercialism is its keynote. Money and means of acquiring it are the sole concerns. If the principles of Yoga and the Yogic way of life are to be made the means of redeeming and elevating man from this morass, all the above facts will have to be taken into consideration. This passion for extreme activity cannot be repressed. The modern individual cannot be quiescent. A rescuer on the edge of a pond has to bend and assume a stooping posture in order to pull out a person struggling in the mire. Yoga too has to assume the aspect readily practicable by all. (As activity is unavoidable, in and through activity Yoga is to be attained). Therefore the Gita and Yoga-vasishtha are the greatest scriptures for the world in this age. The Gita ideal is the most eminently suited ideal for the present age. Every normal act should constitute a synthesis of all Yogas. Sadhana should no more imply a divorce and severance from normal life.

The latter will itself become a dynamic Sadhana through a shifting of your angle of vision. A proper Bhava becomes the philosopher's stone to transform the normal into the Yogic.

The eminently practical nature of Yoga renders it the rational bridge between the idealism of pure philosophy and the hard realism of earthly life. Its claim upon modern man is that it strikes the golden mean between the entirely abstract speculations of the meer theorist and the overdone matter-of-fact attitude and the prosaic hard-headedness of the rank materialist. It is concerned with Transcendental Life, yet it asks you to take nothing for granted. You are to follow definite methods, arrive at tangible results and experience them in your own life.

YOGA IS A PRACTICAL DOCTRINE

Its scope is comprehensive. It aims at an integral development of all faculties in Man. It is then the precursor and the direct herald of the race of superman into which present Man has to evolve. It has got its aim, the creation of a New Man of deep illumination and high vision and the establishment of a new world order, the Satya Yuga, as a result of such enlightenment.

YOGA IS NOT MAGIC

The modern world abounds in conceptions of Yoga ranging from the deeply mystic and sensible to the absurd and ludicrous. Conflicting divergent views and wild fanciful notions have clustered around current conceptions of Yoga and Sadhana. it has become conventional to conjure a picture of an emaciated, half-naked, ash-smeared figure with matted locks, seated cross legged, beneath a spreading tree. Through long associations as well as mischievous misrepresentations, such notions have taken deep root. The super-physical phenomena occurring in the practice of Yoga and the practitioner's experiences on subtler planes are viewed with suspicion and regarded as so much oriental magic.

Now this point is to be grasped clearly. Yoga is neither fanciful nor does it contain anything abnormal. Yoga is not for the favoured few. It is not any strange unnatural process practised by a small minority to gain some queer or extraordinary end. Definitely no. It is the time-tested, rational way to a fuller and more blessed life that will naturally be followed by one and all in the world of tomorrow.

Yoga is not dependent upon the possession and exercise of any abnormal faculties. It only requires you to develop faculties that you already possess, but which are lying dormant within you. And the chief instrument that it utilizes is one that is common to the whole of humanity, namely, the human mind.

YOGA IS FOR ALL

Yoga is thus not a study or practice meant only for the recluse in the Himalayan caves. Yoga is not alone meant for one who clothes himself in rags, who has the stone as the pillow. whe eats what he gets by a mere stretch of his two palms, who weathers the cold and the heat, who remains under the canopy of the sky. Yoga is meant equally for those who live in their different stations in life. who live in the world, who live to serve the world. It is not only a property of the Sannyasin, or the Yogi, but it is the universal property, a universal subject that requires deep study and sincere practice, at the hands of the citizen, the townsman, the villager and the forest dweller (recluse). It is the marvellous science whose one fruit is not of discord but of true peace, born of the Soul, born of Infinite Bliss.

The cause of evil in the world is Avidya or ignorance. To remove this Avidya, there must be proper training through Yoga. Giving secular education, or food and clothing to the needy, is the lowest type of SEVA or service. It feeds not the soul but only the physical body, which requires washing and cleaning at every step. It is just like the transference of rheumatic pain from one joint to another, after treatment of the pain at a particular point. Social evils remain there, in one form or another. There is no complete eradication of social evils. The evil takes a new shape or changes its place of rest. True and right training in Yoga, proper feeding of the physical body through nutritious food, strictly based on Yogic recipe, proper clothing etc., and more than all, a dynamic training in Yoga Vidya, can bring in a new world order, a new life and a new epoch.

THE YOGIC WAY OF LIFE

Man today has totally become a slave of artificial gadgets and synthetic products even in matters of food, personal health and every little matter of day-to-day life. He is a rag-doll propped up by a thousand scientific aids and devices. The measure of man's happiness is in proportion to his victory over environment. The less you depend upon other things, the greater your happiness. Depend upon outside objects for your satisfaction, then misery is the result.

To raise him up from this state, the Yogic way of life is the most effective way. This alone has succeeded wonderfully in achieving the task of making man fully self-sufficient, making him dispense with external aids at every step. It strengthens his body, mind and soul. Its various practices make him perfectly healthy, render him immune to diseases that have followed in the wake of 20th century civilization, All sense perceptions become keen and clear; mind and intellect are wonderfully sharpened. Man's latent faculties are developed and hidden powers brought forth. He is enabled to live a 'full life' in the real sense of the term. He is fit to become a capable head in his own home, a useful member of society and an able and ideal citizen of his country. He is the leader of men. He even becomes invested with the power of helping and guiding humanity itself.

The present-day attitude, MISNAMED scientific and rational, has degenerated into little short of a mixture of dogmatism and disbelief. It is more sceptical than impartially critical. It is prejudiced against the traditional, the ancient.

THE SUPREME NORM

The very approach to the subject of Yoga is topsy-turvy. You try to see if Yoga conforms to the findings of modern science and if it does not, then reject it as unscientific. But what is actually seen is that science itself has been a continuous tale of elucidating theory after theory only to be cancelled by further research and fresh discoveries. It will ever remain thus. The conclusions of Yoga, on the other hand, are such as have been proved and established beyond all doubt. The reason is self-evident. All inventions have their source in the mind. It is through deep thinking alone that the scientist analyses and probes into the secret of phenomena. Through the human mind have all the marvels of modern science been considered and brought forth. On the other hand, the Yogi plumbs the depths of the mind itself. Having analysed it threadbare, he proceeds even beyond the mind to its original source, the Infinite Atman. The scientist and the philosopher know only the help of the mind. The yogi is the knower of the mind itself and the seer of the source of the mind too. Thus rather is it the Yogic service that ought to be the form of judgement to which all other departments of knowledge should be made to conform. Then alone will the direction of modern progress proceed upon the proper lines. The truth realized through Yogic vision serves as the unerring guide for Humanity to follow on the path of Evolution.

English-educated people are unduly carried away by modern scientific theories and discoveries. Anything, however baseless it be when stamped by the seal of science, is regarded as gospel truth. A theory or doctrine however fallacious, is accepted as true wisdom for all ages, when it is proclaimed in the name and authority of Western science. Any fantastic and ludicrous statement, if only made by a scientist, people are ready to swallow with avidity. Such has become the order of the day. On the other hand, they reject as baseless superstitions the sublime teachings of our ancient Rishis and sages. The dislike for everything Indian has entered the very cells and tissues of the Indian brain.

I do not, however, condemn the many discoveries made in 'Science' by the West. These have led us to unceasing war. These have created a race amongst nations for supremacy over commerce, for conquest of the whole globe and for the mass destruction of mankind. If this is the goal of science, it is well that its death-knell is sounded this very moment. The sages of yore, knowing the true import and culmination of the sciences which they also knew, withdrew their senses from the outgoing phenomena, looked deep into the soul and pacified their surging mind through the light inexpressible of the divine communion. They allowed their intelligence to unravel the mysteries of the soul rather than the mysteries of matter and of the phenomenal existence and came to the proper conclusion that all attempts to attain peace, joy and happiness, with the mind dragged out

to the outer objects, would prove futile and that the true peace can be had within one's own mind through the calming of its modifications and through sincere devotion and prayers. Can the scientific discoveries and inventions comfort the world today, torn by strife and struggle, war and unhappiness? Can it bring back the desired peace which the aggressor and the oppressor, the oppressed and the down-trodden equally long for in their heart of hearts? Can it soothe the wounded hearts of those mothers who sacrificed their sons in the name of king, country and religion? No. Not in the least. True comfort, sincere joy and peace can only be had not in the outer world but within, not in the external phenomena but within the human frame, with the senses controlled by Yoga. Let us therefore pray to the Supreme Lord of the Universe and practise Yoga in right earnest and commune with Him for peace and plenty, harmony and infinite bliss.

The prevalent notion that spiritual realization antagonizes the individual to society besides rendering the former incapable of being a useful member of the human community is an unfortunate misconception. This has come from the notion that Samadhi is a peculiar trance state wherein the seer becomes once for all oblivious to the physical existence. But in truth he only isolates himself for a period for reasons of discipline. Being personal and individualistic to start with, the experience later on becomes total and cosmic in effect.

There is a further logical development to the Samadhi state, when the experience resolves itself into the very texture of the normal consciousness of the seer, as his Sahaja Avastha. To him the experience becomes spontaneous and he works on amidst the diversities that characterize the outward existence, as unaffected Sakshi (Witness).

THE ADAPT OF TO-MORROW

The romantic imagination of the sage sitting sunk in Samadhi for centuries has outlived its time. Humanity has evolved considerably. No ant-hill grows over the trance-merged seer today. Rather he allows no grass to grow under his feet, for the law in the spiritual hierarchy today is the law of a divine activism. The accepted dictum is Serve, Love, Give. The fruits of the tree of realization are to be tasted in every home. In Samadhi is garnered such a tremendous reserve of power that this divine energy irresistibly seeks an outlet in service.

THE ALCHEMY THROUGH THE INNER AWAKENING

The seer emerges from the experience filled with an inner surge of Love and friendliness towards all creation and a sense of power to manifest this Love in deeds of goodwill and help. Samadhi unifies the entire creation through a homogeneous experience. Inspired by a cosmic sympathy of life, he gives himself joyously and freely for the cause of Lokahita (public welfare).

The ultimate grand motive of Yoga today is "Sarva bhuta hita". The Yogi will tread the Kalyana Marga, or the way of universal weal. Stepping forth out of the portals of the mansion of Eternal Life, the illumined one treads again through the maze of terrestrial life shedding the radiance of a divine sympathy and compassion. Vibrant with wisdom and clad in the spring raiment of super-mundane Light, he will henceforth have as his sublime objective the illumination of the Human Race as a whole.

NINTH MANDALA

SPIRITUAL PSYCHOLOGY OF THE PRACTICAL

METHODOLOGY OF HINDU REALISATION

Hinduism, through the passage of several centuries, has come in for diverse criticisms and been subject to a wide range of different opinions. It has had praise in plenty and disparagement in plenty, too. There are those who praise its wisdom and there are quite as many, too, who would regard Hinduism as a mass of out-dated superstition accumulated by a race of illiterate and uncultured people. And religion being the main governing influence with the Hindu, he is superstition-bound and has consequently remained backward when other peoples have progressed by leaps and bounds. The above charge is supported by statistics on literacy, knowledge of hygiene, sanitation, science, psychology, etc. The Hindu race gets 'fail' marks in such ultra-modernistic 'efficiency test' that scientific minds of today would conduct. It seems as though centuries of culture, development, study and research have not gained much for the Hindu in the shape of knowledge of this grand universe of countless things which are visible before us. Yes, to a great extent this is so, and, more wonder, the true Hindu does not seem to regret greatly that it is so. This is so for a special reason, and this reason it is that forms the distinctive quality of the Hindu genius, marking it out as completely different from the enlightened scientific hierarchy of the Twentieth Century. The reason is this.

The Hindu mind is assured that 'the invisible is the real'. His scientific curiosity and thirst for knowledge (he has his full measure of this) is not diverted towards the realm of visible things. The grosser and the more external the thing, the lesser is its value to the seeking Hindu. The Hindu may be seriously suffering from the baneful results of "blind-faith', yet he had no such faith in wasting his precious life and faculties in research into things which he was convinced are absolutely transitory, evanescent. But on the other hand the Hindu has spared himself no pains to get at the thing that is permanent, imperishable; that is true. He has brought to bear all his wisdom, his keen observa-tion, his powerful logic, deep research and searching analysis and scientific calculation in his all out attempt to pierce beyond the veil of passing appearances and to come face to face with the Truth, the Eternal Fact. The Hindu lavished his genius upon this field which he

regarded as worth his while, as it was concerned with eternal values. All other territory he considered it idle to waste too much effort upon; for to him it seemed absurd to run too seriously after shadows. Such labours of our ancient stalwarts resulted in the evolution of the marvellous system of Yoga for realising the Truth. The Yoga sadhanas constitute the practical methodology for the great attainment. These sadhanas? are the outcome of the deepest psychological research. This psychology is not merely that of the mind but is something more. It is a supramental psychology. Spiritual psychology is the term I would prefer to refer it by.

To get an insight into this spiritual psychology let us sum up shortly the basic conception of the Indian Philosophy. The very core and essence of it all has been presented in a nutshell by the greatest of philosophers, Sri Sankara in the couplet, "Shlokaar-dhena pravakshyami yaduktam Granthhkotibhi; Brahma satyam Jagat mithhya jeevo Brahmaiva naa parah." The Transcendent Being alone is real, phenomena are false, the (apparently separate) individual self is the Transcendent alone, and none other. Then, whence arose this feeling of being something different from THAT which is one Transcendent Being? Whence this sense of a limited finite existence, with its resultant deluded perception of the manifold variety of phenomena? Whence this little limited individuality with its distant separatist consciousness? This indeed is Maya. This sense of human individuality it is that obstructs the experience of Truth. This Ahamkara? or ego-sense is the outcome of nescience and is the root-cause of all bondage at the root of this deluded perception of passing phenomena.

---

1. The art of contacting Reality; also the actual contact or realisation itself.
2. Spiritual practices.
3. Self consciousness; means also pride, vanity etc. principle of individuality.

Ahamkara or egoism is the chief bar to the experience of the inner Reality.

The thought of "I" is the cause of destructive bondage, declares the Yoga-Vasishtha:

अहमित्येव संकल्पो बन्धायातिबिनाशिने ।।

Then again,

हे पदे बन्धमोक्षस्य न ममेति ममेति च ।
ममेति बध्यत्ते जन्तुर्न ममेति विमुच्यते ।।

says the Mahabharata, "Two words indicate Freedom and Bondage. They are 'not mine' and 'mine'. Through 'mineness' a creature is bound and through 'not-mineness' it is freed." This is powerfully expressed in the Mahopanishad wherein we find :

अहंकारवशादापदहंकारादु राषयः ।
अहंकारवशादीहा नाहंकारात्परो रिपुः ।।

'Calamity is due to being subject to Ahamkara, bad agonies are due to Ahamkara, desire is due to subjection to Ahamkara, there is no greater enemy than Ahamkara.'

In alluding to this, the root-cause of samsara', and the main obstacle, to Self-knowledge, the great Sri Sankara, in the Viveka-chudamani, states repeatedly that the arch-enemy of the seeker is the "EGO":

तेषामेव मूलं प्रथमविकारो भवत्यहंकारः ॥

The root of them all (i.e., obstacles) is the first modification (of nescience), called egoism. Freed from the clutches of egoism, man attains his real nature. The precious treasure of the Brahmic Bliss is closely guarded by the powerful deadly serpent of egoism. The aspirant is advised to kill this ego-serpent first if he desired to obtain the treasure of transcendent bliss.

This being the case, methods had to be evolved to annihilate this arch-enemy of Self-realisation. But this ego-principle by itself is totally abstract and subtle beyond comprehension. It is

---

1. Process of aberration of consciousness in space-time relations.

too elusive a factor to be got at easily. This set the Hindu mind thinking, observing, probing, searching out and determining all its ramifications, its modifications, its manifestations and its grosser by-products. The Hindu found these rampant everywhere in the human personality. They found the ego leering with innumerable faces through one's thoughts, one's feeling, one's behaving, speaking and acting. In fact man was a monument of egoism. He was filled with ego-sense from the top of his head to the tip of his toe-nails. A tough task it seems to root out the ego. The discovery set the Hindu genius working still further. One by one the different aspects of man, the intellectual, the mental, the emotional, the physical were taken up and the play of the ego in each of the planes was studied, classified And Tabulated.

This done, they next started formulating effective methods, direct as well as indirect, for dealing with each one of all these numerous ego-aspects in the individual, which were as so many formidable hurdles and barriers in the path of Jiva's self-perfection. These constituted the numerous items of the Hindu Sadhanas that have come in for so much of ridicule at the hands of uncomprehending alien observers, and what is more deplorable, at the hands of its own narrow-visioned inheritors.

Now to start with a consideration of the methods evolved for dealing with the ego-barrier as expressed on the intellect plane, the Buddhi. This cognising principle, the Hindu found, was at the bottom of an endless chain of erroneous cognitions due to a fundamental error or wrong

identification. He gave to it the name ADHYASA. This Adhyasa was, he found, in the nature of the basic error of identification with the body. This identification of "I am such and such" gave rise to a whole host of consequent identification, such as "I am Brahmin" or "I am non-Brahmin"; "I am an aristocrat" or "I am a commoner"; "I am rich" or "I am poor;" "I am learned" or "I am ignorant"; "I am healthy" or "I am unhealthy"; "fair or dark, lean or fat, handsome or ugly, clever or dull, tall or short, old or young", etc., etc. By a careful observation of the typical 'man-in-delusion', the Hindu genius discovered that these Adhyasas had so insidiously woven themselves into the man's consciousness that

_____

1. Superimposition of one thing or property on another.

they had got themselves established as a fundamental part of the normal awareness of the being. They are part and parcel of his personality and consciousness. This was due to the fact that the identification commenced right from the moment of birth and was present there already even before the intelligence had commenced functioning in the infant. Thus starting life itself with this false consciousness, the individual grew up into this self-hypnotism. The Hindu genius perceived now that powerful. persistent 'counter-hypnotism', if this term may be used, could alone effectively de-hypnotise the individual of his deluded identification and clear up the way for the manifestation of his true consciousness. To this end, he was made to start the sadhana with a regular, systematic, continuous reception of the counter-ideas that were to serve as the vanguard to the forces that were to be got ready to storm and to break up the bastion of the delusive Adhyasa. This continuous reception thus formed the first Anga' of Jnana Yoga Sadhana,? namely, Sravana,3 Day after day, the seeker was made to sit by his preceptor and constantly hear such declarations as "Shuddhosi Buddhosi Niran-janosi; Samsara-Maya-Parivarjitosi; Nama-Rupam na to na me; Katham rodishi! hey vatsa; Vasamsi Jeernaani Yatha vihaya navani grihnaati, Tatha Sharirani; Nainam chhindanti shastrani; Na Jaayate mrivate vaa Kadaachit;" "Thou art not this body; thou art not this mind; thou art neither the sleeping, waking nor the slumbering self; thou art That which continues even during sleep and wakes up at dawn; thou art the innermost consciousness." The prescription of this constant Sravana as the first step in Jnana Yoga Sadhana was based upon the sound psychology that is behind the principle of auto-suggestion. These ideas were constantly hammered again and again into the mind of the aspirant. This repetition through constant Sravana. constituted the main secret of the working of this Sadhana and has been practised with unfailing success for centuries upon centuries by the Indian seeker long before the world had even dreamt about any being like Emile Coue. When the mind was thus being saturated with these spiritual counter

_____

1. Limb or part.

2. Spiritual technique adopted by the Yoga of Wisdom or the philosophical method of approach to Reality.

3. Hearing the nature of Truth from a Preceptor.

suggestions, the seeker was led on to the next stage of Inana Sadhna which again was based upon the sound psychological knowledge of the principle, "as a man thinketh, so he becometh". "Mand eva manushyaanaam kaaranam, bandhamokshayoh", declared the ancient sage. "What the mind is, that man, is-this is the eternal secret" (Panchadashi, 11-13). Thus we have Manana! or constant reflection over and over again upon the truths continuously being heard during Sravana. Now the dehypnotisation is well under way. On the constant reception of counter-ideas, they begin to make themselves felt and the Adhyasa begins to weaken. Continued Manana further thins out the false Adhyasa and all its resultant bye-products. The aspirant begins now to feel gradually that he is something distinct from the body and mind and feelings, etc. He begins to tell himself "Mano-buddhi-ahamkara-chittaani na aham". To keep up this thought-current well boosted, the seeker is given an Upasadhana, i.e. an auxiliary or a complementary practice (still another tribute to the masterly psychology of the ancient Hindu genius) of Swadhyaya or daily compulsory reading of Vedantic scriptures. This daily Swadhyaya works as a powerful fresher-up of the Adhyaatmic counter-thought-current that is being generated to exterminate Adhyasa. When this work has progressed the seeker arrives at Nididhyasana?, the ultimate stage in Jnana Sadhana which means deep and intense meditation upon a single Truth. The Sadhana of Nididhyasana was based upon the full knowledge of the mighty power of a concentrated mind. The continuous and intense holding on to a single thought to the exclusion of all else resulted in the crystallisation of the thought into actual fact. The ancients had reduced it to a law to which they gave the name Bhramarakeeta Nyaya3. For this Sadhana they picked out a handful of terse and pithy formulae from the most inspiring portion of the Vedas, viz., the Upanishads. These are the Maha-vakyas to be intensely meditated upon. Call it wisdom or superstition; yet these Sadhanas based upon the soundest psychological knowledge have proved to be effective enough for bestowing Self-knowledge and Cosmic Consciousness to the practitioner.

_____

1. Reflection on what is heard from the Preceptor by way of 'Sravana'.
2. Profourd meditation following Manana.
3. The analogy of the insect becoming the wasp by contemplation on the wasp.
4. Sentences declaring the nature of Ultimate Truth. These are accepted to be mainly four in number.

In knowing out this process the ancients perceived that man's ego was being continuously stimulated and excited into expression by innumerable factors that operated upon the individual externally. These were the Upadhis' such as profession, wealth, dress, habits, physical appetites; indulgences like smoking, gambling, fashion talent, praise, authority, his environments, company, etc. These further augmented the identification by further limiting the consciousness of the individual. To inhibit these countless limiting adjuncts or Upadhis, a series of auxiliary disciplines were shrewdly and carefully thought out and laid down for the seeker. The seeker should give up all sensuality (Vairagya), control his senses (Dama), control his mind (Sama), give up gross

physical comforts (Titiksha), ignore wealth, give up all physical adornments, by wearing simple apparel, shave his head, give up flowers, scents, dancing, music, and live a simple, hard life in humble submission to the preceptor before whom he had to bow down his ego. Despite this, old Adhyasa cropped up through the force of habit; and they were summarily dealt with by yet another shrewd method developed by the Hindu genius, the method of sharp denial. Such ideas, if they cropped up, were deniel out of existence through the method of Neti-Neti-Sadhana?. These Upa-sadhanas effectively safeguard the progress of the mainstream through its stages of Sravana, Manana, Nididhyasana, leading from Adhyasa to Swarupa Jnana?, when the seeker would declare "Chidananda-Rupa Sivoham", "Swaroopoham", "Sivoham", "Soham".

Next we have the fruit of research into the modes that the ego-principle takes in man's emotional part. Here it was found as deep attachments, multifarious sentiments, infatuation. Hero we find that due to its play and through the field of emotion the ego-principle tends to express itself more and more as effections, attachments and feelings of love to human personalities and things of this physical world. There is a never-ceasing

---

1. Limiting adjuncts.
2. The technique of negativing the factors causing abjectivity of consciousness.
3. Realisation of the essential nature of the Self.

succession of manifestations of 'Mamata' or ego as 'Mineness'. It works havoc through the Power of Moha. Sentiment plays a great part in holding the Jiva in bondage in this manner. By far the greater majority of mankind is enslaved in the snare of such earthly sentiments and deluded attachment. Hence, there is the universal need for a technique by which one could effectively deal with the individual ego-consciousness caught up in the meshes of Moha, Maya and Mamata. The methodology for the control of attachments and affections, to discipline and training of sentiments and emotions, and their diversion and channelisation towards a supra-mundane ideal (by whose positive force alone the individual would be successful in withdrawing his strong Mayayic attachments to earthly objects) and the total refinement and the sublimation of his love was indispensable if this was to be achieved. This need is most adequately met by what is well known as the Bhakti Yoga. It is the Prema Marga? of the Vaishnavites? and the path of mystical love and ecstasy of the Sufis, the western mystics and the lovers of God and others of their elk. In India the earliest origin of this path of devotion may be traced back to Narada and Sandilya Sutras', From thence it has progressed through the centuries and through the hands of successive God-intoxicated and love-maddened saints and mystics who appeared in various parts of India in different periods. It has now developed in a very thorough, scientific and highly evolved system of the spiritualisation and divinisation of human emotion and love. The emotional temperament forming a vast majority of mankind, the path of Bhakti Yoga provides a masterly, psychological process to suit their need.

Now, here the problem presented was not so much one of driving out certain erroneous ideas and substituting them by right thought; but it was one of diverting attachments, sublimating sentiments, affection and emotions and diverting the flow of the heart's love from mundane objects to a supra-mundane ideal. For this purpose the method of Ishta-Upasana was formulated

---

1. The Yoga of devotion to or love of God.
2. The path of pure love or affection.
3. Those who regard the Lord Vishnu as the Supreme.
4. Aphorisms on Bhakti, ascribed to Narada and Sandilya.
5. Devout worship of and contemplation on one's beloved Deity, i.e., God as one conceives of Him.

through which was achieved a complete and comprehensive changeover of the individual's emotional allegiance from the human plane to the divine realm. In trying to work out this method the formulators of this system did not fail to reckon with the limitation and common weakness of the human nature and therefore provided that this change-over was not abrupt, violent or revolutionary. It was made gradual, natural and evolutionary. How was this done? By a very unique method of first initiating the individual to conceiving of the Ishta upon a purely normal human basis, thus for instance, the neophyte Bhakta was trained to look upon the Ishta as a being related to him in a human way. According to the person's object of love upon the human plane, the Ishta is to be regarded as the master (the Bhakta being his servant or slave), as a friend, as a child, or again as the beloved (the Bhakta being the pining lover). Through these attitudes or Bhavas!, as they are termed, which in the beginning, are purely human to start with, the Bhakta progresses upto such a degree of intensification of his devotion that at a point it becomes supra-physical and culminates in an experience where even the sense of separation between the Bhakta and his love's ideal becomes dissolved in ecstatic union. Para Bhakti? merges into Jnana.

The adoption of the particular Bhava becomes the starting point for the Bhakti Yoga Sadhana. This Bhava or relative attitude is taken up spontaneously and instinctively in accordance with the basic temperament of the devotee. The laying down of the panch-bhavas of Anta', Dasya'', Sakhyas, Vatsalya and Madhurya? are clearly indicative of a careful observation and study of the main types of human temperament. They indicate the extent of psychological insight into the predominant attachments. the attraction centres of love, loyalty and allied emotions that hold in sway the vast majority of individuals in this world of human relationships. They were found to be classifiable into the

1. Attitudes or feelings in Bhakti
2. supreme Devotion, where the Supreme Being becomes the sole content of consciousness.
3. Serene attitude in relation to God.
4. Attitude of servant.

5. Attitude of friendship.
6. Attitude of child.
7. Erotic attitude.

calm and composed state of emotional balance, the element of admiring hero-worship, the strong ties of companionship between friend and friend, the maternal instinct (doting) or motherly love and the erotic element expressed as the all-absorbing, intense Prem or the passion of pure love between the lover and the beloved. It will be found that with the shrewdest and most unerring insight they had isolated the main and strongest of the emotional trends in the human nature. Each one of these is such a force under the strong impelling power of which the individual goes to the extent of readily sacrificing his or her very life itself. It is an observed phenomenon that the loyal servitor is ever ready to give up his life in the duty of carrying out the behest of his master and leader whom the hero (Dasa) worships. The mother regards her own life as of no importance before that of her beloved child. A friend will sacrifice himself with joy for the sake of his friend. As for the true lover and the beloved, they are indeed as one soul in two bodies. The extent of their self-effacement, self-sacrifice and the intensity of their love has been immortalised by many an ancient classic, both of East and West.

In summing up these five main emotion-patterns, these ancient propounders of the Bhakti Marga have covered, as it were, all mankind. One or the other of these five Bhavas or emotion-patterns will be found present in greater or lesser degree in the human individual the world over. Thus this analysis and classification of the "emotional-man" is universal in scope. The human being is instinct with love. Upon this earthly plane, in this externalised gross physical life, the human individual, the eternal lover, manifests love as the expectant, confident and trusting supplicant or as admiring, adoring, self-dedicating hero worship or again as the sweet and intense attachment of friendship. Love is expressed also as doting parent or the all-consuming, self-offering passion of the lover.

In Bhakti Yoga we find formulated the admirable technique for gradually transferring this emotional adhesion from an outward physical object to an inward spiritual ideal. To this end, for an effective concentration of the emotional flow, proper and satisfactory focus is provided in the institution of the Ishta Devata. It is the tutelary deity or one's favourite chosen ideal.

_____

1. The Deity one adores the best.

To ensure a full and perfect switch-over and concentralisation of your emotional content, the factor of NISHTHA! was insisted upon as one of the indispensable desiderate in Bhakti Yoga.
Nishtha is a sine qua non. Bhakti Yoga thus envisages a well conceived process of the deversion and transference of the love of man from the physical to the spiritual, from the outward to the inward, from the mundane to the supra-mundane. It may be tersely summarised in the two terms

of "detach" and "attach'. It is the detaching of the emotional adherence from the earthly objects and attaching the same to the spiritual personality of the Ishta. This is neither to be abrupt nor in any way unnatural and forced but through a rationally designed method where the emotional structure of the individual is not injured or shocked by any sudden breakaway from its habitual emotional mode, but rather on the contrary, the habitual emotion-pattern of the being is itself made use of as the special medium and the means of an extension of the emotional field into a hitherto untouched inward realm. The more you progress into this inward realm of love, the more complete does your detachment to the evanescent, perishable physical love-object become until it reaches the state of a total severance of this gross attachment and the all-consuming, whole-soul, passionate adoration of pure Prema or intense love, self-forgetting and self-dedicative in its nature, to the Divine Ideal or the Ishta. The emotional being is thus purified and sublimated, spiritualised and advanced, culminating in the supervention of the highest super-consciousness. To initiate, nurture and perfect this transformation and guide it through its gradual development from the earlier external stages to its later subtle inward fruition, the practice of the ninefold mode of devotional Sadhana was laid down, Sravana or delighting in daily listening to the Divine Lilas? and the glorification of one's chosen deity is one mode. For this purpose various Puranas and Epic have been provided, chief among them being Srimad Bhagavata, the Ramayana, the Siva Purana, the Vishnu Purana, the Skanda Purana and the Devi Bhagavata and Mahatmya. Through the constant listening to the Lilas and the glories of the Lord, keen admiration is evoked. Satsanga or the

---

1. Steadfastness in and unbroken practice of a particular technique of Sadhana.
2. The sportful deeds of the Lord.

company of the wise is another means by which the devotee is enabled to converse on the glories of the Lord with persons with similar devotional temperament. Through Satsanga and Swadhyaya (study of devotional books) comes admiration for the Lord. From admiration comes Shraddha (faith). From Shraddha comes devotion to the Lord. Then the devotee practises Sadhana Bhakti. viz., Japa!, Smarana? and Kirtana?. He burns the sins and obstacles to his devotion by the above practice. From Sadhana Bhakti he develops Nishtha (devoutness): From Nishtha comes Ruchi or taste for hearing and chanting themes about the Lord. Then comes Rati (intense attachment). Rati softens the heart. When Ratio is intensified it is called Stayi Bhava (steadiness or permanent form of Bhakti Rasa). When Stayi Bhava is intensified, it it called Maha Bhava (Prema-Maya). Now the devotee drinks the Prema Rasa and lives in the Lord.

The second mode, Kirtana or the singing of hymns and devotional songs embodying sweet and touching sentiments oi adoration, prayerfulness, supplication and the like serves to make the devotee's relation more intimate with the Ishta Deva and 1o intensify the bond of gradually progressive affection and love. The third mode Smaran connoting a constant recollection of and dwelling upon God's Lilas serves to further deepen the Yogi's attachment to the chosen ideal, thus helping to further fulfil the requirement of Nishtha. The above two serve to saturate the mind with

ideas of the Ishta and a wealth of associated thoughts. Their work is augmented by regular formalistic worship (Sakara Upasana) like Padasevan, Archan, etc., that leads on to the culminating stage of Bhakti when the devotee's life blooms out into a constant, intense and practical living of one or the other of the attitudes which takes up the entire emotional field of the seeker's personality and fully dominates his consciousness entering into and colouring every one of even its minutest phases and fluctuations. A vital transformation is wrought in the life and personality of the devotee in all its parts. A whole soul dedication characterises the Sadhana at this stage. The seeker lives in a beatific world of his own, entirely made up of his all-absorbing, all-consuming love

---

1. Repetition of the Name of God.
2. Remembrance of God.
3. Singing of the Names and the glories of God.

for his heart's ideal. He attains an exalted consciousness where all selfish love is extinct, the emotional personality is totally sublimated and with the consequent absolute self-evanescence, the seeker's consciousness soars high into the empyrean of Cosmic Consciousness at once transcendent and perfect, sublime, glorious, all-blissful and everlasting.

But, however, in the case of by far the vast majority of mankind the combating of the ego as expressed in and through the realm of the intellect was found to be impracticable. The vast major section of human beings were too deeply immersed and too inextricably enmeshed and bound up in the snares and toils of deluding nescience in its extremely gross form, so that in them the ego-consciousness rarely rose up and made itself felt to any effect upon the intellect plane at all. They were fully bound up and absorbed in their purely physical and sensual rounds of life and in them the ego found its play in far grosser forms like gross clinging to the body and its creature comforts, constant anxiety and fear for its safety and animal well-being, rank selfishness and intense attachment arising out of the former. At this stage the unregenerate individual is' selfishness personified, the being of overweening vanity, who thirsts for self-recognition, self-satisfaction and self-education. His ego swells with each and every feather added on to his cap of vanity. A thorough overhauling of his unregenerate, self-bound, ego-centric personality is indicated here as a first concern to one who would seek redemption from this state.

Accordingly a practical course of vigorous "personality overhaul" was outlined. This is Karma Yoga1, the path of selfless humble, self-abnegating, motiveless service of all beings, This is an active disciplined work-out through the external day-to-day life and activities of the individual where he is trained to set aside self and put service before self. He is taught to deny his personal pleasure and work for the happiness of others. He is made to shed off all Abhimana or personal vanity arising out of circumstances incidental to his birth and environment. The Abhimanas of man are truly legionary. They are fetters that bind him down to his limited individuality. Ego is their substratum and main support. Pride of high birth, pride of learning,

1. The Yoga of the 'selfless' performance of action or duty.

vanity of good looks and accomplishments, arrogance of status or of wealth, the sense of superiority due to innumerable factors connected with the body, consequent sense of false prestige and dignity, sense of shame, are some of the commonest forms of Abhimana present in the average individual. To cast out such vain Abhimana of birth, rank, wealth, learning, etc., is the task behind the sadhanas of Karma Yoga, The seeker is first asked to forget his notions of superiority and to consider himself an humble servant. But the idea is not sufficient. He must start to work. He starts to do the most menial manual work without the least repugnance or unwillingness. He is taught work as worship. Serve all. Behold the Lord in all. Serve them with the feeling that you are worshipping the Lord in and through such service. Give up selfishness. Control your senses. Trample over all sense of superiority. Be humble, Be simple. Be selfless. Sacrifice your comforts. Share with others what you have. Give, give, give. Love all. Work ceaselessly for the happiness and the good of all. Offer up your body, mind, wealth and everything in this process. In this way, the gross egoism immersed in Tamas and filled with unnatural abhimana, pride, arrogance, selfishness, greed, shame, fear and superiority is put into the furnace of Karma Yoga Sadhana and it emerges as a purified, refined principle full of humility, sweet with selflessness, compassion and spirit of worshipful service, devoid of vanity and arrogance, simple and loving. This refinement of the ego and change from Tamogunal to Sattwa? makes it fit for the taking up of other higher modes of Yoga for total perfection.

It must be noted that in the case of Karma Yoga we cannot trace back its origin to any specific treatise or scripture which could be regarded as an exclusive and authoritative text-book upon which this Yoga has its basis. But, however, we find that there is a general tendency to regard Karma Yoga as owing its genesis in the Gospel of the Gita as expounded to Arjuna by Bhagavan Sri Krishna. It is acknowledged that the gospel of selfless, unattached dynamism as found in certain parts of the Bhagavad Gita supplies the fundamentals upon which the system of Nishkama Karma Yoga? in the form that we find it today

1. The quality of darkness and inertia.
2. The quality of purity and intelligence.
3. Yoga of the performance of action or duty without attachment.

has been built up. Therefore, it is usual to refer to Gita as the scripture which expounds the doctrine of selfless, worshipful activity; worshipful because of the Lord's injunction "to offer up all actions unto Me," even as all worship is naturally offered at the feet of the deity. Without entering into the relative merits of the conflicting claims upon the philosophy of the Gita by Janis, Bhaktas, Yogis, Philanthropists and altruistic social workers alike, the main point to be grasped here is that there was a vital need for a doctrine of vigorous activism, having for its basis utter selflessness, calm

detachment and a total absence of personal passion and desire. The Gita has supplied the nucleus for such a doctrine. The passage of centuries, the advent of numerous God-men and compassionate saint-reformers did the rest.

The great need for such a doctrine was discovered by the men of wisdom from their researches into the nature of man. The knowledge of the operation of the three Gunast in the individual nature is something unique and distinctive to the spiritual psychology known to the Hindu sages. In the course of their observation and practical study of man they had found out that these gunas had to be transcended one after another in their order of progression. Tamoguna did not easily allow of conversion and transformation directly into the pure Sattwaguna. It had necessarily to be first converted from the gross Tamas into active Rajas?. From Rajas it could be later transformed into the purity of Sattwa. Herein is found the need for a system of Sadhara that could in the first instance assail and break down the gross tamasic aspects of the ego-sense in the individual. The Asuric ego of the Tamoguna Prakriti was found to have stronghold and play in the individual in the form of Stula Abhimana or a gross self-arrogating sense of doership which would insist upon vaingloriously taking the credit (in its deep ignor-ance) for all movements of the cosmic Prakriti expressing itself in and through the instrumentality of the human monad. "It is I who did this", "By me alone was done that", "This is my

---

1. Primordial properties of objective experience, Nature or phenomenality.
2. The quality of activity and distraction.
3. Pertaining to demoniacal nature.
4. Prakriti is the stuff out of which the whole universe in all its planes is made. It consists of Sattva, Rajas and Tamas.

handiwork", "So and So was done by me", "All this I have done". Thus asserts the strong Abhimana of the extremely unregenerate tamasic ego in man in his early days of darkness and constricted ego-centered living. The gradual renunciation of this strong, vain, self-arrogating sense of doership or Asuri Kartritwa Abhimanal forms the rock-bottom of Karma Yoga psychology.

Abhimana is a fattened state assumed by the ego due to its association and unconscious identification (through nescience) with factors distinct from or external to its native state of simple self-awareness. This associated factor or limiting Upadhi may be anything from some subjective inborn talent to a purely objective possession. "I am aristocratic",
', "I am wealthy", "I am handsome", "I am learned" "I am clever", "I am accomplished", "1 am strong" , "I am influential", "I am a collector", "I am a political leader", "I am a great philanthropist", "I am intellectual", "I am highly cultured", "I am renowned". In such and other similar ways does Abhimana exist in the individual. "I am noth-ing", "I am a servant of servants", "I am an humble instrument", "I want no praise", "I seek no gain", "I wish for neither name nor fame", "I know nothing, I live to learn". With such Bhava or mental-cum-emotional attitude held

persistently and practised actively, the Karma Yogi is trained to batter down the citadel of Abhimana. Karma Yoga constitutes a masterly system of self-purifica-tion and preliminary preparation which lays the sure foundation for all Yoga and Spiritual life. The ancient seers well knew that without purification of the heart no divine experience is ever possible. In the absence of such purification of man's nature, the forced adoption and practice of other techniques of Yoga are seen to be ineffective and powerless to lead to any lasting good; whereas with the nature thoroughly purified and regenerated by the practice of Karma Yoga, the other higher aspects of Yoga when taken up and practised yield gratifying results very quickly and rapidly lead to higher spiritual unfoldment.

It has been said already that extreme selfishness, greed and the desire for personal gain and selfish enjoyment characterise the lower self of man. Karma Yoga is an effective attempt to

_____

1. Devilish sense of doership.

(PAGE 158 NOT PRINTED PROPERLY)

Avarana within the consciousness of the human monad, Before one could assay to remove the Avarana he is to first overcome Mala and Vikshepa. The gross Tamoguna and Rajoguna supply, as it were, the stuff for the fabric of Mala (psycho-vital impurity) in the structure of man's personality. The first four Angas of Patanjali's Ashtanga Yoga? were therefore directed at the total elimination of Tamoguna and Rajoguna from the individual Prakriti. This effectively achieved the removal of Mala and Vikshepa. Observing that Tamoguna tyrannised the personality in the form of various impure and vicious tendencies, gross desires and disbeliefs, the first two steps in Raja Yoga, Yama and Niyama, were formed to counter this deficiency by the cultivation of the sublime virtues of truth, compassion, purity, non-stealing, desirelessness and the like, together with the active observance of external and internal cleanliness, contentment and cheerfulness in all matters, austerity, daily scripture study and worship.

Next, based upon the knowledge of the close. Inter relation between the mysterious Pranas and the mental fluctuations (Vikshepa), they formulated the third and the fourth
Angas of Raja Yoga, the steady Asana® and the Rhythmic Pranayama. The maintenance of steady, unshaken posture for a prolonged period of time was prescribed to achieve the marvel-lous result of controlling and toning down the vibratory tempo of the body cells from the Tamasic and Rajasic to a state of pure and harmonious Sattwa. With Asana-jaya. Tamoguna is overcome, Rajoguna is controlled and Sattwa supervenes in the system of the practicant. His whole nature is comparatively refined. The ancients knew that mind and prana were the obverse and the reverse of the self same coin and they were inter-connected. By the discipline of the one you could discipline the other. By the control of the one you could control the other.

_____

1. Veil of ignorance.
2. Another name for Raja-Yoga, so called because of its eight limbs or stages.
3. Self-restraint.
4. Disciplinary observance.
5. Vital energy.
6. Steady posture of the body.
7. Regulation of Prana in the body.
8. Mastery over a particular bodily posture.

Upon this psychological fact was conceived the fourth part of the Raja Yoga Sadhana, i.e., Pranayama, the training and discipline of the mysterious vital force, prana, through a system of breath control. This went a long way in reducing the Vikshepa of the mind oscillation. These four steps are therefore the preparation leading up to the actual Yoga of "Vritti-Nirodha", whereby you give battle to the mind in its own element.. The higher yogic processes of Pratyahara, Dharana: and Dhyana, comprising of the fifth, sixth and the seventh stage in Raja Yoga, constitute a triple yet unitary process, a sort of three-in-one Sadhana by which the Yogi rings the death-knell to all vrittis or mind movements. Mano Nasa or Mano Laya is the aim of the Yogi, by which he cuts the very ground from under Ahamkara. Devoid of support or stay, the ego-consciousness has nothing to stand upon. Its sole support withdrawn, it meets its extinction. The extinction of the mind is a terrible prospect to the modern man who fears it as leading to the loss of personality. But this prospect did not worry the ancient Yogic Scientist who was assured that the transitory personality enabled by the mind (which was itself perishable) was a false and illusory personality and that its extinction would give rise to the awaking of the true and glorious spiritual personality of the being, with its exalted consciousness of Immortality and Supreme Penitude. With the annihilation of the mind, there is the dawn of supra-mental, supra-consciousness to which hitherto the mind, the ego, constituted the sole bar.

Mind is the breeding ground for the germ of Ahamkara, wherein it grows and develops into legion. Mind is the soil, as it were, for the seed of Ahamkara, wherein it sprouts, grows and develops into countless million branches and off-shoots. The principle of Ahamkara or the separatist individualistic consciousness is supported by the mind. And vice versa; the mind is supported by Ahamkara. They are inseparable companions. The one cannot exist without the other. Because the Ahamkara is there the mind principle springs into functioning. Because the mind is there it becomes possible for Ahamkara to manifest.

---

1. The restraint of the psychosis.
2. Abstraction of the senses from objects.
Concentration of mind.
4. Meditation following concentration.
5. The destruction of the mind.

6. The dissolution of the mind.

Thus they are interdependent. Upon the mind the dancer Ahamkara dances variously. The ego-mind combination finds expression in nescience in the form of ceaselessly recurring mental Vrittis deluded Adhyasa, Mamata and Abhimana. The technique of Yoga with its various processes (Sadhanas) liquidates this root-cause of all Samsara, i.e., the demon of ego-consciousness in its manifold expressions as Adhyasa, Vritti, Mamata and Abhimana. Though it is a fact that all the four Yogas are complementary to one another and ultimately work out one integral process, yet without having any watertight compartmentalisation, they are, at the same time, found to direct their special attention and attack towards someone of these four prominent aspects in which the ego-consciousness actively operates in the field of the individual's personality. The originators of the science and technique of Yoga formulated the four broad methods of Jnana Marga, Raja Yoga, Bhakti Marga and Karma Yoga as psychological-cum-spiritual processes for freeing the Jiva from the bonds of Adhyasa, Chittavritti, Mamata and
Abhimana, all of which constitute different modes or variants of the root principle of nescience manifest as the individualistic ego-consciousness. In doing this they have demonstrated a deep and wonderful insight into even the obscurest operations of the four-fold mind and the three Gunas that sway it, They have based the technique upon a full awareness of the existence of the laws of auto-suggestion, ceaseless Positive assertion (Sajatiya Vritti Pravaha), of association of ideas, of Pratipaksha Bhavana (interaction of thought and counter-thought), creative power of concentrated thought, annihilation through inhibition (Vijatiya Vritti-Nirodha), sublimation through psycho-spiritual superimposition and of nullification of the world-experience through disassociation of ego-consciousness from all extra-personal objective factors impinging upon it from the field of phenomenal existence, the operation of the three Gunas as also the interrelation between Prana and mind. These have become enduring techniques for the attainment of self-perfection and their scope has been found to be universal because of the fact that sageseers responsible for them have based them upon their intuitive knowledge of the fundamental composition of the human being and his physical, mental, psychic and spiritual nature.

_____

1. Sense of 'mine' ness.

It is to be clearly borne in mind that the final attainment of Yoga is fully supramental and purely spiritual in content. But though in its ultimate reaches the process culminates in a true and entirely unalloyed spiritual experience, yet in its basal anatomy the process of Yoga is doubtless psychological. There is no definite or sharp dividing line between its earlier phases that are well grounded in the field of psychology and its later evolution into a higher realm when it takes on a supramental spiritual character when with the advancement in spirituality the individual draws progressively closer to the experience of pure consciousness per se shorn and devoid of all the lower and lesser limiting modes of the Tamoguna-ridden and Rajoguna-ridden four-fold mind. The one gradually merges into the other smoothly and naturally at some stage in the spiritual life of the

seeker, which stage may and does start differently from individual to individual and for which no arbitrary period can be laid down. And even here throughout the life of Yoga, elements of both phases, psychological as well as spiritual, are found to be present and encroaching upon each other in varying degrees all the while. Thus we may find a purely spiritual item of Yoga Sadhana form part of the routine Abhyasa of the raw neophyte. Similarly, too, it may be that a highly advanced spiritual practicant and Yogi makes use of a very ordinary and seemingly trifling psychological expedient to aid him in some advanced spiritual process.

Thus it will be seen that the technique of the different systems of Yoga, far from being any superstitious process blindly followed by an unenlightened people, is in effect a well-conceived set of vital and psycho-spiritual practices based upon sound knowledge of the nature and workings of the mysterious human mind and the 'Gunas' in all the varied phases in which they have their play in the individual. The above is an attempt made to throw some light upon the inner anatomy of certain of the prominent aspects of Yoga, Bharatavarsha's ancient yet enduring system of spiritual perfection and Self-realisation. It is not claimed, as being either final or exhaustive, but its main purpose is to bring to the modern man a correct estimation and the realisation of the true worth of the Great System of Yoga.

OM TAT SAT

1.Constant practice.

TENTH MANDALA

YOGA AND ITS FRUITS

1. What is Yoga?

The word 'Yoga' comes from a Sanskrit root "Yuj" which means "to join". In its spiritual sense, it is the process by which the identity of the Jivatma (individual soul) and Paramatma (supreme soul) is realised by the Yogi. The human soul is brought into conscious communion with God. The science that teaches the way of acquiring this occult knowledge is called 'Yoga Sastra'.

Yoga is the Adhyatmic science that teaches the method of joining the human spirit with God. Yoga is the divine science which disentangles the Jiva from the phenomenal world of sense objects and links him with the Absolute, whose inherent attributes are Anantha Ananda (infinite bliss), Param Santi (supreme peace), infinite knowledge, unbroken joy and eternal life.

Yoga, in a generic sense, refers to Karma Yoga, Bhakti Yoga, Jnana Yoga, Hatha Yoga, Mantra Yoga, Laya Yoga or Kundalini Yoga. In a restricted sense, it means the Ashtanga Yoga or Raja Yoga only of Patanjali Maharshi.

2. The four Yogas

Just as one and the same coat will not suit Mr. John, Mr. Das or Mr. Pantulu, so also one path will not suit all people. There are four paths to suit four different kinds of temperament. They all lead to the same goal, viz., the attainment of ultimate Reality. Roads are different but the destination is the same. The four paths that are inculcate for the achievement of this ultimate Truth-from different standpoints of the man of action or the man of devotion or the mystic man and the philosopher or the man of reason—are respectively termed Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga.

The four paths are not antagonistic to one another. but on the other hand, they are complimentary. They only indicate that the different methods of the Hindu religion are in harmony with each other. Religion must educate and develop the whole man—his heart, intellect (head) and hand. Then only he will reach perfection, One-sided development is not commendable. Karma Yoga removes Mal, purifies the Mind and develops the hand. Bhakti Yoga destroys Vikshepa (tossing of mind) and develops the heart. Raja Yoga steadies the mind and makes it one-pointed. Jnana Yoga removes the veil of (Avarana), develops will and reason and brings in knowledge of the Self. Therefore one should practise the four Yogas accordingly. You can have the Jnana Yoga as the central basis and the other Yogas as auxiliaries to get rapid progress in the spiritual path.

3. Integral development necessary

Action, emotion and intelligence are the three horses that are linked to this body-chariot. They should work in perfect harmony or unison. Then only the chariot will run smoothly.
There must be integral development. You must have the head of Sankara, the heart of Buddha and the hand of Janaka. Vedanta without devotion is quite dry. Bhakti without Jnana is not perfect. How can one, who has realised his oneness with Atman, remain without serving the world which is Atman only? Devotion is not divorced from Jnana but Jnana is rather exceedingly helpful to its perfect attainment.

4. Controversy reconciled

There is a controversy over the point, whether 'knowledge' forms a fundamental factor in Bhakti. Some say that knowledge is a means to achieve Bhakti, They remark, "How can one develop Bhakti without having a clear knowledge of God lo start with?" Some renowned Bhaktas say that knowledge and Bhakti are independent. They boldly assert, with positive certainty through their

realisation, that Bhakti is its own end and does not demand the help of knowledge for the realisation of its object. Can mere knowledge of electrical engineering give satisfaction to an electrical engineer, when he is stranded in the dark at night in a thick forest? Can mere knowledge of food satisfy the hunger of man?

It is simply absurd to say that knowledge and Bhakti are antagonistic to each other. Perfect knowledge is love. Perfect love is knowledge. Para Bhakti and Jnana are one and the same. Lord Krishna says :—

"To them, ever steadfast worshipping Me with love, I give the Yoga of discrimination by which they come to Me."—Gita Chap. X.10.

Then again you will find in Gita :—

"The man who is full of faith obtaineth wisdom....."
Chap. IV-39.

5. Raja Yoga

(a) Eight Limbs

There are eight limbs (Angas) in Raja Yoga, viz., Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Yama is self-restraint or practice of Ahimsa, Satyam, Asteya, Brahmacharya and Aparigraha (non-injury, truthfulness, non-stealing, continency and non-covetousness). Niyama is observance of the five canons, viz., Saucha (internal and external purity), Santosh (contentment), Tapa (mortification), Swadhyaya (study of religious books and repetition of Mantras) and Ishwara Pranidhana (worship of God and surrendering the fruits of work). By practising Yama and Niyama, the Yogic student purifies his mind. By developing Maitri, Karuna and Mudita (friendship, mercy and complacency), he destroys hatred, jealousy and harshness of heart and thereby gets peace of mind. By practising Asana, he gets steadiness and firmness of body. By practising Pranayama, he removes the tossing of the mind and destroys Rajas and Tamas, the covering of light. His body becomes light also. By practising Pratyahara (abstraction or withdrawal of Indriyas from sensual objects), he gets strength and peace of mind. Dharana is the concentration of mind. Dhyana is meditation. Samadhi is super-conscious state. Samyama is the name given to the combined Sadhana, viz., Dharana, Dhyana and Samadhi at one and the same time. By Samyama on external objects, he gets various Siddhis and hidden knowledge of the universe of Tanmatras, etc. By concentration on Indriyas, Ahamkar and mind, etc., he gets various powers and experiences.

(b) Ashta Siddhis

The major eight Siddhis are : 1. Anima, the power to make oneself as minute as an atom; 2. Mahima, the power to expand oneself into space as huge as a mountain; 3. Laghima, the power to become as light as cotton-wood; 4. Garima, the power to become as heavy as iron hill; 5. Prapti, the power of touching the moon with the tip of the finger; 6. Prakamya, the power of having all desires gratified; 7. Iisitva, the power to create; 8. Vasitva, the power to command all and control over the elements.

(c) Kinds of Samadhi

The Yogi ascends the various rungs of the Yogic ladder, stage by stage, and acquires different experiences, knowledge and powers. He gets first Savitarka and Nirvitarka Samadhi; he then enters Savichara and Nirvichara Samadhi. Then he experiences Sananda and Sasmita Samadhi. There are Alamban (support), Samskaras and Triputi in these lower Samadhis. These Samadhis cannot give liberation. These also are obstacles for the Yogi who wants to get the highest Asamprajnata Samadhi wherein all the seeds or Samskaras that give birth and death are fried in toto.

(d) Four Classes of Raja Yogins

There are four classes of Yogins, viz.., 1. Prathamakalpika— just a beginner or a neophyte. The light is just appearing. He has not attained any Siddhis. He is just practising Savitarka Samadhi, 2. Madhu Bhumika-one who has entered Nirvitarka Samadhi and who has attained Ritambhara Prajna (intuition). This stage is also called Madhumati because it brings such knowledge as gives satisfaction just as honey does. 3. Prajna Jyoti is the Yogi who has attained mastery over elements and senses. This Yogi cannot be moved or tempted even by the invitations of celestial beings. He has attained the stage of Madhu-Pratika, 4. Atikranta-bhananiya-this Yogi has attained the Bhumikas (stages) of Visoka and Samskara-Sesha, He has attained Kaivalya or full independence.

The Raja Yogi can get all Siddhis without Samyama by pratibha (by spontaneous illumination through purity). Prasankhyanam is the highest illumination through Viveka-Khyati-full discrimination between Purusha and Prakriti.

Now Dharma-megha Samadhi or 'cloud of virtue" dawns on him. He gets Para-vairagya or highest desirelessness, or supreme non-attachment. He ruthlessly shuns all Siddhis, even Omnipotence, Omniscience, etc., which are obstacles to the highest Samadhi. He then gets Asamprajnata Samadhi wherein all Samskaras which give birth and death are fried in toto.

The Yogi sees without eyes, tastes without tongue, hears without ears, smells without a nose and touches without a skin. His Sankalpa can work countless miracles. He simply wills and everything comes into being. This state is described in Taitareeya Aranyaka.

"The blind man pierced the pearl; the fingerless put a thread into it; the neckless wore it and the tongueless praised it." I.II-5.

(e) Kaivalya

Eventually, the Purusha realises His own native state of divine glory-Absolute Independence (Kaivalya). He has completely disconnected himself from the Prakriti and its effects. He feels his absolute freedom and attains Kaivalya—the highest goal of a Raja Yogi. All Klesha-Karmas are destroyed now. The Gunas, having fulfilled their objects of Bhoga and Apavarga, entirely cease to act. He has simultaneous knowledge. The past and future are blended into the present. Everything is "Now". Everything is "Here". He has transcended time and space. The sum-total of all knowledge of the three worlds, of all secular sciences is nothing, nothing-it is mere husk when compared to the infinite knowledge of a Yogi who has attained Kaivalya.
Glory to such exalted Yogins!! May their blessings be upon us all!!!

6. Hatha Yoga

A Hatha Yogi lays much stress on Asanas, Bandhas, Mudras and Pranayama. He is very keen on awakening the Kundalini Shakti that is lying dormant in the basal Mooladhara Chakra and taking it up through different Chakras to the Sahastara-the thousand-petalled lotus at Brahma-Randhra—the opening of the Brahma at the crown of the head. Kundalini is united there with Siva. He enters into Nirvikalpa Samadhi and attains Mukti as well as Bhukti (spiritual enjoyment). He experiences four Avasthas while practising Pranayama-the Arambha Avastha, the Ghata Avastha, the Parichaya Avastha and the Nishpatti Avastha.

7. Bhakti Yoga

A Bhakta develops the nine modes of devotion, Sravana (hearing), Kirtan (singing His Name), Smarana (remembering Him), Padasevan (attendance), Archan (offering), Vandan (prostration), Dasya (service), Sakhya (friendship) and Atma Nivedan (complete self-surrender). He entertains anyone of the five Bhavas, viz., Santa, Dasya, Sakhya, Vatsalya or Madhurya, according to his taste, temperament, capacity for Sadhana and stage of growth and gets Salokya, Sameepya Saroopya and Sayujya Mukti.

He gets Karma Mukti or progressive emancipation. He goes to Brahmaloka and stays there with Brahma till the end of cosmic Pralaya. Along with Ishwar, he then merges in Nirguna Brahman.

8. Jnana Yoga

A student in the path of Jnana Yoga develops the four means of salvation, viz., Viveka, Vairagya, Shadsampatti (Sama, Dama, Titiksha, Uparati, Sraddha, Samadhana) and Mumukshutwa. Then he hears the Srutis (Sravana). Then he does Manana (reflection) and Nididhyasan (constant meditation). He meditates on the right significance of OM and the great Mahavakya Tat Twam Asi which cannotes the identity of Jiva and Paramatma. This is his Antaranga Sadhana (internal practice). Then he gets Atma Sakshatkara or Brahmanubhava or Self-realisation.

He gets Shabdanuvid and Drishyanuvid Samadhis of a Savikalpa type in the beginning. Then he enters into Adwaita Bhavanaroop Samadhi (Vrittisahita). Then he gets Adwaita Avasthanaroop Samadhi (Vrittirahita). There are seven rungs in the ladder of Jnana Yoga. He ascends the rungs step by step. The seven rungs are Shubhecha, Suvichara, Tranumanasi, Sattwapatti, Asamsakti, Padartha-dhavana and Turiya.

A Jnani gets Sadyo Mukti or Atyantik Pralaya, i.e., immediate emancipation. He does not go to any Loka. His Pranas do not depart. After the physical body is thrown, he becomes one with Brahman.

9. Difference between Jivan Mukti and Videha Mukti

Videha Mukti is obtained while the Jnani is living. When the Jani is in the fourth Bhumika (Sattwapatti) he is a Jivan Mukta. When there is not a bit of body consciousness, he is a Videha Mukta. When he is in a state of Turiya, he is called a Jivan Mukta. When he is in a state of Turiyatita, he is called a Videha Mukta. When the Jagrat appears as Swapna, it is Jivan Mukti. When the Jagrat appears as Sushupti, it is Videha Mukti. When there is Aroopanas of mind, it is Jivan Mukti. When there is Swaroopanas of mind, it is Videha Mukti. A Jivan Mukta can work in the world. Sankara was a Jivan Mukta. Datattreya and Jada Bharata were Videha Muktas.

10. Bhakta and Jnani compared

Jnana Yoga is crossing the river by swimming. Bhakti Yoga is crossing the river by a boat. The Jnani gets knowledge by self-reliance and assertion. The Bhakta gets Darshan by self-surrender. A Jnani asserts and expands. A Bhakta dedicates— consecrates himself—to the Lord and contracts himself.

A Bhakta wants to eat sugar-candy. A Jnani wants to become sugar-candy himself. A Bhakta gets Karma Mukti. A Jnani gets Sadyo Mukti. A Bhakta is like a kitten which cries for help. A Jnani is like a baby-monkey that clings itself boldly to the mother.

11. Inani and Raja Yogi compared

A Jnani can practise his Sadhana even while walking, eating and talking. He is not in need of any Asanas or room whereas a Raja Yogi wants a room and a Asana for his practice. A Jnani is always in Samadhi (Sahaja Avastha). He is not affected by Maya as he has the Mithya-drishti. There is no "in Samadhi" and "out of Samadhi" for a Jnani whereas a Yogi is affected by Maya when he comes down from his Samadhi. A Raja Yogi plugs his mind, as it were, through effort, just as you plug a bottle with a cork and thus he stops all the Vrittis. He tries to make the mind quite blank, whereas a Jnani does not stop his Vrittis. He ramains as a Sakshi (witness) for the Vrittis, He raises the Brahmakara Vritti from his Sattwic Antahkarana. A Jnani exhibits Siddhis through Sat-sankalpa and a Raja Yogi through Yogic Samyama. A Raja Yogi begins his practice with mind. A Jnani commences his Abhyasa with Buddhi and will.

12. Hatha Yogi and Raja Yogi compared

Hatha Yoga concerns the physical body and control of breath. Raja Yoga deals with mind. Raja Yoga and Hatha Yoga are interdependent. Raja Yoga and Hatha Yoga are the necessary counter-parts of each other. No one can become a perfect Yogi without a knowledge of the practice of both the Yogas. Raja Yoga begins where properly practised Hatha Yoga ends.

A Hatha Yogi starts his Sadhana with body and Prana. A Raja Yogi starts his Sadhana with his mind. A Jnana Yogin starts his Sadhana with Buddhi and will.

A Hatha Yogi gets Siddhis by uniting Prana and Apana and by taking the united Prana-Apana through the different Chakras. A Raja Yogi gets Siddhis by Yogic Samyama, by combined Dharana, Dhyana and Samadhi at one and the same time. A Jnana Yogi exhibits Siddhis through will (Sat Sankalpa).

A Bhakta gets all the divine Aiswaryas through self-surrender and the consequent descent of divine grace comes in.

13. Epilogue

A Guru or preceptor is indispensable for the practice of Yoga. The aspirant in the path of Yoga should be humble, simple, gentle, refined, tolerant, merciful and kind. If you have a curiosity to get psychic powers, you cannot have success in Yoga. Yoga does not consist in sitting cross legged for six hours or stopping the pulse or breathings of the heart or getting oneself buried underneath the ground for a week or a month.

Self-sufficiency, impertinence, pride, luxury, name, fame, self-assertive nature, obstiancy, idea of superiority, sensual desires, evil company, laziness, over-eating, over-work, too much mixing too

much talk, are some of the obstacles in the path of Yoga. Admit your faults freely. When you are free from all these evil traits, Samadhi or union will come by itself.

Practise Yama and Niyama. Sit comfortably in Padma or Siddha Asan. Restrain the breath. Withdraw the senses. Control the thoughts. Concentrate. Meditate and attain Asamprajnata or Nirvikalpa Samadhi-union with the Supreme Self.

May you shine as a brilliant Yogi by the practise of Ashtanga Yoga! May you enjoy the bliss of the Eternal!!

Ananta sastram bahu veditavyam,
Swalpascha kalo baha vascha vighnah;
Yat sara bhutam tadupasitavyam,
Hanso yatha Ksheeramivambu misram.

The Shastras are endless; there is much to be known. Time is short, obstacles are many. That which is the essence should be grasped, just as the swan does in the case of milk mixed with water.

O Nectar's sons! Wake up. Open your eyes. Grasp the essence of God now. Remember the pains of Samsar. Remember death. Remember the saints. Remember God. Sing His Name. Cultivaie Bhakti. Develop the nine modes of devotion (Navavidha Bhakti) Serve Bhagavatas. Feel His indwelling presence everywhere. Have Darshan of Sri Krishna in this very birth, nay, in this very second. Become a glorious Bhagavata or a Jivan Mukta and i very radiate joy, bliss, peace all around and everywhere. Friends! Let me remind you once more, Forget not, even for a second, that Flute Player of Brindavan, thy constant Immortal Friend, thy joy, solace in life. Repeat always His Mantra OM Namo Bhagavate Vasudevaya. May the blessings of Sri Krishna be upon you all !!!

ELEVENTH MANDALA

TRIUMPH OVER MATERIALISM

From the tiniest creature to the mightiest gods, the entire creation is pervaded by God. Out of Himself, God has created the universe with countless beings in it. Every creature has its own rightful place in the universe, allotted to it by the Lord. The little ant has as much a right, and a need to live, as the gods, Brahma, Vishnu and Maheshwara. All this seeming diversity has been created by God, so that each one of us might through the practice of Truth, Love and Purity, evolve into a consciousness of basic indwelling Unity.

Infinite are the temperaments and infinite are the approaches to the Ultimate Reality. Each one has a place in the Lord's Creation. The Glory of God lies in the truth that He is the one that underlies all this infinite variety, that He is the Goal that all men owing their allegiance to numberless faiths strive to reach through what apparently look like totally divergent paths.

The One Way of Attainment

A closer examination, however, would instantly reveal that all these apparent differences relate to certain non-essential features of each way of attainment. As fundamentally each man has the same internal physical structure and organism as his brethren throughout the world, though externally no man looks a like or also physically is exactly the same as anyone else in the world, so also there is only one way of Attainment, one way of reaching the Great Goal though superficially the Path of practically each man appears to differ from that of others. It is most essential that we should clearly grasp this fundamental principle of creation.

From this it would be obvious that all attempts at creating a One World Religion are bound to fail, for religion is but an external appearance of an inward spiritual process. It is as impossible as it is to bring about a race of people who would look exactly like one another, and who would think exactly like one another.

What is right and proper to do, however, is to create in every man and woman, a genuine desire to tread the spiritual path and to realise the goal set before him or her by his or her own religion, or the religion which he or she chooses to follow. Through the various prophets and seers, God has given us ever so many patterns of spiritual life, into one of which each one of us could fit himself.

Why So Many Religions?

Let us then thank the Lord that He has been gracious enough to give us so many religions. Let us analyse our own Samskaras, our own latent tendencies, our own temperaments, and our own mental evolution, and choose our religion. More often than not, we are likely to find that the religion that we are born in is the one best suited to our evolution! For each religion has the same fundamental characteristics as every religion, and allows the true seeker a great latitude within the basic framework, to find his own Path to God. No one need have any misgivings about that. If you are a Hindu, by birth or by choice, be a true Hindu. If you are a Mohammadan, be a true Mohammadan. If you are a Christian, be a true Christian. Strive to follow the tenets of your own religion. Fix your attention on the fundamentals and incorporate into your daily life as much of the less essential doctrines—rituals, customary practices, etc. as you need for your own spiritual growth. If you are sincere in your search for Truth, if you are earnest in your aspiration to attain perfection, God Himself will lead you on, will show you your Path to Him, either from within you or by the compelling force of circumstances or through the medium of a Guru. Yield not to cowardice. Be bold. Be adamant in your determination to reach Him. You are sure to succeed.

The Value of Human Birth

Life is short; time is fleeting. The Almighty Lord has graciously given us this human birth so that we might through intelligent striving attain Him. Close you eyes for a moment and think: is not the life-span of even a hundred years but a fleeting moment in Time? And, are we not subjected to ever so many distractions even during these years of our life as human beings on this earth? A large part is consumed away by the terrible death-like nightly coma called sleep. Nearly a fourth of this life-span is spent uselessly in boyhood and adoles-cence; and manhood is preyed upon by countless anxieties, worries and cares in the earning of the daily bread, in breeding and feeding families, and in a thousand other ways. Old age comes on and puts a cruel end to the play of our passions and desires. Ought we then to weep over wasted days? Should we not, even while there is vigour in our limbs, strive to live a truly spiritual life in right earnest and to attain the goal-the conquest over death-and thus put old age and death to flight? Then, come, gird up your loins and plunge yourself in spiritual practices, in selfless service, Japa, Kirtan and meditation. Realise the Self and be free.

In spirit you are one with the rest of humanity. God, the Ultimate Reality, is your own Self, as He is the Self of all-the Self of every atom of Creation. This Truth is veiled from your sight on account of Fundamental Nescience. This ignorance has assumed as many forms as there are beings in this universe. All these beings are consciously and unconsciously striving to tear this veil of ignorance and realise their Godhead. Everyone is progressing towards that Goal. And everyone is bound to reach It.

Strive for Your Salvation

In this ignorance, however, each Jiva is separate from all the rest. Each Jiva has independently to work its way to the realisation of the Godhead. You may help each other in various degrees. In fact, even this helping each other is a potent Sadhana for developing love for each other. But, remember this point well, no one else can achieve Moksha or the Highest Release, for you. You have to do that yourself.

Once you grasp this truth firmly, it will be apparent to you that your duty is to struggle with yourself, with your mind and with the internal enemies of lust, anger, greed and the host of other evils within, to eradicate them, to purify yourself and to evolve into Godhead, or rather realise your Self. All the religions of the world, therefore, preach that Truth. Love and Purity lead one to God. There is no religion in the world that preaches untruth, hatred and immorality as the path to God. The practice of these fundamental virtues cleanses the heart of the accumulated dross, and burns up the veil of ignorance, thus revealing the True Nature of the Self.

The Golden Rule

To love all is, therefore, the Golden Rule. Universal love is the key to cosmic consciousness or Final Liberation. The secret of cultivating Universal Love is "To see only good in others". To be conscious of the defects only in one's own self, and to be conscious of only the virtues of others, is to see God in all, God is All Goodnees. He dwells in all. Therefore everyone must be good. But, why do we see evil? Obviously there must be something wrong in our own mental make-up. Let us then introspect, analyse our own mind, eradicate this habit of finding faults in others, and thus acquire equal vision. The moment man's gaze is thus turned within himself, and he develops equal vision towards all humanity, that very moment peace, harmony and prosperity are born. It is this lower nature in man that prompts him to reform others while he feels quite happy about the evils that he breeds within himself, that has in the history of mankind caused so many wars and dissensions. The mind refuses to think of itself, but is ever eager to think of others. If you analyse its vagaries, you will find that it does so only in order to find others' faults (or even imagine them) and as a consequence feel supremely happy in the thought "I am superior to others". The wretched ego feeds on such vile thoughts; it grows fatter and fatter and to prove its superiority compels man to challenge others. A fight ensues. Depending on the status of the person in society, the quarrel is between two individuals or two villages, or two nations.

The Clarion Call

If, on the other hand, man learns to see only good in others, to think well of others, if he must think of them; and to concentrate more and more on his own self, to find out the evils that lurk within him, and to try to eradicate them there would be peace everywhere. Every leader of the world today, will become an apostle of Peace.

This is the clarion call of all the religions of the world. No religion concerns itself with a study of the defects of other religions. Every prophet, sage and seer, the founder of every religion, has exhorted the followers of that religion to follow the tenets of that religion and to realise the Goal set before them in that religion.

A Hindu, a Mohammedan, a Christian, all of them can reside in the same room and yet live in loving comradeship, if only each of them practises the religion he professes, and leaves "the other man" at peace to practise his religion.

Then would there be peace in the world. Whether we want it or not, religion does and will for ever, exert a profound influence on the inner man, consciously or unconsciously. When man's religious conscience is tinged with love, tolerance and goodwill, then the other parts of his personality, his thoughts, his speech and his actions are all bound to be loving. He will not be greedy; he will not

be swayed by lust and anger; he will not be jealous; he will not be arrogant. He will be a man of peace and love. He will strive to become a saint; and he will be saintly.

World Is Evanescent

What else is of any avail on this earth? Mighty emperors have been washed away by the flood of time. Great men of science have been reduced to ashes, often by their own inventions. Death, the great leveller, has crushed man's pride, set his Death, have been
ambitions at naught, and calmed his surging passions. If only man would remember death, he would do no evil action. He would not be selfish. He will not seek power, name and fame. He would want to analyse death itself; for death is more powerful than all his earthly power, ambitions and achievements. He would want to know if he (the great "I") survives death or is killed by it; for it was by this 'T' that he laid the greatest store. If the 'I' will not survive death, then he will find that his earthly achievements have only been purposeless endeavours. If the 'I' will survive death, then, too, he will want to know what becomes of it afterwards.

Remember death. Then, you will at once realise that you came alone and you will go alone. Alone! This short span of human life on this earth has been granted to you in order that you might strive to realise your true Self, to realise that the little separate individual 'I' is false, that you are really not separate from others, but that you are in truth the very Self of all.

Pain is a Blessing

God has been merciful. Lest you should forget the purpose of your life here: lest you should take this phenomenal world as the ultimate reality; lest you should waste your time here in fruitless tasks. He has granted you a great blessing in disguise-pain, suffering, misery. Pain is a blessing. It reminds you again and again that pain is the nature of the world. Pain brings home to you the truth that pleasure is not in objects. Pain sets you a-thinking. How can I get an unalloyed pleasure? When you get knocks and blows in the daily battle of life, then your mind is duly turned towards God! You yourself experience pain; you see others suffering; you see before your own eyes death carrying away mighty men, separating man from wife, father from son, reminding you 'Your turn will come! Now, wake up and strive. None of these people on whom you shower your affections can help you when I summon you' Pain teaches you that you and you alone will have to suffer the penalties for your wrong doings; that when pain afflicts you, you have to groan and no one else can do this for you!

Why then do you cling like leech to the objects of this world, to wife and children, to bungalows and motor-cars? You have seen again and again that they are incapable of giving you real, lasting pleasure. Then, give up your Moha for them. Throw away your University degree. Cut this bondage to wife. children and family. Meditate on the Supreme Lord. Sing His Name; do Japa.

Study Gita. Remember the saints and sages of all times. They, too, renounced the world; they abandoned everything; they found God. They enjoyed supreme bliss. They conquered death by knowing its real nature. They realised the essential immortal nature of the Self, and the ephemeral nature of all names and forms. Not only are their names remembered even now, not only are they worshipped even now, but they themselves had cut asunder the bonds that tie the Jiva to the wheel of birth and death and liberated themselves.

Enough of This Vain Civilisation

That Liberation is worth achieving. That independence is worth our aspiration. People clamour for political independence. wars ensue. Man wants liberation from his wife; woman wants to be independent-divorce ensues. One section of the population wants to achieve independence from the tyranny of a ruler; he is shot dead. One class struggles for liberation from the oppression of another class of people: riots are the outcome. All these we have learnt from the happenings in the West. You have all seen enacted before your very eyes, the great drama of materialism? What have you learnt from the events of the past half a century? Have you understood yet that materialism cannot bring you peace? Have you understood that true liberation is not mere liberation from this form of government or that, from this ruler or that, but it is in liberating yourself from your own lower nature that rules you from within yourself? Every true Indian aspires for this independence. He takes no more interest in the affairs of the world than that is needed to keep fleshy vehicle of his soul. The West has, therefore, called him "other worldly" and "uncivilised". Now we have seen to what depths of savagery the this-worldly philosophy of the West, and its boasted civilisation has led humanity. From land-warfare came sea-warfare and air-warfare with greater loss of life. From atomic bomb has come the H-bomb! Everywhere there is tall talk about the rights of Man; but these bombs send countless innocent men, women and children to the grave. To an Indian such warfare is alien. Study the Mahabharata and know for yourself how righteous the warriors were even when fighting became inevitable, and how each MAN was respected. Enough, enough then of this materialism and the blood-stained civilisation of the modernised world. Men and women educated from their very childhood in the arts of war, trained in destructive sciences, and taught to worship their body as the supreme truth of life-they cannot produce a civilisation of peace, plenty and prosperity. Men and women who have been taught from early childhood that "Religion is the opiate of the masses" cannot but feel proud of their diabolical achievements. The ills of the world today can be cured only by a thorough overhauling of the system of education, and by a reorientation in the outlook of man upon life.

Education of the Child

It must start from the cradle. Man's first teacher is his mother. What he is during his manhood is largely dependent upon what his mother made of him in the cradle. Take care of the mother and you have taken care of the nation. Education must start right there, in the very heart of the

household. Teach the Indian mother, wise mother-craft. Teach her the spiritual way of bringing up her children—the way of Madalasa, who made saints of her sons! At the impressionable age when the mother and she alone can have direct access to the child's heart, she must instil there healthy, sublime, spiritual ideas. She must tell him tales of saints, of God and His Avataras. She must tell him stories of men of virtue, like Bhishma, Harischandra, etc.

Of even greater importance to the child, is the way of his parents' life. How few men and women realise this! The child who is new to the world is keenly watching the parents. He sets his standard by them. His Shastra is their daily conduct. If they are unrighteous or vicious, then whatever be the lessons that he may academically learn elsewhere, he is sure to be vicious himself. If they are virtuous, noble and spiritual, then external evil influences will have very little effect upon him.

Moulding of Students

Then comes the school-master. In the present-day lop-sided system of education, the teacher takes very little interest in the taught. The teacher is interested in his salary; the student is interested in getting through the examination. Both are satisfied if even the minimum percentage of marks is obtained to get "Pass". The examinations reveal what the student does not know of the academical subjects taught in the class. No attention whatsoever is paid to the ethical disciplining of the pupil, to the awakening of his moral conscience. Nowadays men and women are always able to look back upon their school-days as the days of the greatest libertinism. I would be content if the schools impart no education at all (in the sense in which education is meant these days), if not one book is read in the schools and colleges, if only our schools and colleges produce boys and girls in whom the moral conscience is fully awakened, who have been taught to be righteous, noble and good young men and women. The civilisation that would be produced by these young men and women when they grow older will naturally be an infinitely better one than the one that modern education has blessed us with.

If you must ask the student to read books, then let these books be books on morality and spirituality. It is the irony of the present system of education that ninety-per cent of the knowledge that the student gains at the school or college, he has to forget in after-life—it is of no use to him! Would it not be possible to give him something in the school, which will be of permanent utility to him; would it not be possible to impart such a knowledge into our young men and women as would live in them so long as they live, and would grow in them as their minds grow maturer? What can such knowledge be? It can only be knowledge about that which always lives, about the Eternal Atman, the Eternal Laws of Morality, the Eternal Laws of Health, the Eternal Laws of Righteousness (Dharma). This knowledge will help the young men and women to turn their gaze within themselves and try to reform themselves, They would not quarrel with others in an effort to reform others; but would fight with their own evils in order to achieve self-conquest! They would not be self-indulgent, they would be self-controlled. They would know that the nature of the Soul is

Peace; and therefore they would keep peace within themselves and would establish peace on earth. They would know that nature of the Atman is Bliss; and therefore they would spread happiness everywhere through selfless love, selfless service. They would know that nature of the Atman is Truth; would be truthful in their thoughts, words and deeds, and they would meditate on tho Truth to realise It in their lives. They would know that the Atman is ever-pure; and, therefore, they would ever be pure in thought, word and deed. They would know that the nature of Samsara is pain; that true Bliss can be had in the Atman only; and they would, therefore, strive their best to realise the Atman by diligent practice of religion, by the practice of the fundamental virtues like Ahimsa, Satyam and Brahmacharya, by the cultivation of cosmic love and service. Such men and women alone can create a civilisation that we can be proud of !

Gurukula System-the Right Way

The student learns more outside the four walls of his school or college than within it! This all-important factor is completely ignored by our modern educationists. Our ancients were alive to this factor. Therefore, they evolved the Gurukula system of education in which the preceptor had an eye on the entire day's routine of his pupil. Nowadays, even if we were to introduce moral instruction in the school, as soon as the student leaves the school building, he is assailed on all sides by vulgar music, vulgar pictures, vulgar books and vulgar sights everywhere. A clean sweep of these must be made if we are to have morally healthy society. There is no other way. All erotic literature must be banned; all exciting music forbidden; all obscene (even in the least degree) pictures prohibited. These must quickly be replaced by good books, good pictures, good music. When, thus, the youth is made to live and move about entirely in a righteous atmosphere, then surely the moral conscience will be fully awakened in them; and there will be a revival of the golden age.

Of equal importance is the recreation facilities we offer to the students. Recreation should not mean mere play! Recreation has got a much more sublime significance. Recreation should be such as to recreate something that lies dormant in man. Study of sacred texts, healthy discussion on spiritual and moral topics, meditation, Japa, Kirtan, and practice of Yoga Asans, Pranayama and Suryanamaskara these would be ideal recreation; for they would create in the youth a keen appetite to know more about God. Play is necessary, no doubt; and even play ought to be so designed as to promote goodwill and a spirit of selflessness.

The entire burden falls on the shoulders of our educators. Of all national activities, therefore, it is this education that needs the most careful planning, and handling. Education makes the man who makes civilisation. Spiritual education ennobles man. Man is the unit of society, Society is made up of individuals only! Spiritual education will, therefore, bring about spiritually enlightened society. Materialistic education, on the other hand, will bring about demoralised society. A

spiritually-enlightened society alone can preserve peace, promote amity, foster brotherhood and work for the commonweal.

May there be peace everywhere! May our leaders give the right lead to the nation! May all become spiritually enlightened!

A pamphlet published by the Divine", Life Society, Patna, (Sri A.K. Sinha, Retired Inspector General of Police), in connection with Sri Swami Sivananda's visit to Patna, in September, 1950.

TWELFTH MANDALA

YOGA FOR HEALTH

1. Vedanta for Health

ATMA or the Self that resides in the chambers of your heart is the storehouse for health, strength, vigour and vitality. It cannot be affected by germs, microbs, bacilli and cocoii.
Cholera, pyorrhoea, plague, etc., cannot touch it. Weakness depression, uneasiness, feeling out of sort and morbidity, have no place there. If anyone simply remembers Atma or one's own Self, germs and a host of other diseases take to their heels.

The best medicine or tonic for any complaint— physical and mental (Adhi and Vyadhi)-is constant thinking: "I am the Spirit or Atman which is independent of the body and mind, and which is Anamaya (diseaseless)." Even if you, think once, it will give immense inner strength and elevation. If a habit of thinking in this direction is formed definitely, it is a solace, comfort and mental peace. This is a cheap, potent, easily available medicine that lies at your command, that is very close to you, that is within easy access or approach. Practise this. Feel this. Be assured of the efficacy of this divine tonic. You can save much money, time and energy. The vast majority do not avail of this rare panacea, though they have very often heard of this from saints and spiritual books and Srutis. This is due to deep ignorance and lack of faith. People are immersed in worldliness. They are engrossed in passion and Samsaric activities. They have no time to think of this inner, real, unfailing remedy. They have neither leisure nor interest in doing introspection and self-analysis. The world is now flooded with multifarious injections such as insulin, vitamin, neosalvarsan, etc., and patents of beverages and tonics. People are carried away by pompous advertisements. Money is wasted enormously in paying doctors' bills. They immediately run to find relief in outside objects and from physical doctors who, despite their qualifications and degrees, are still ignorant of many things, who are still groping in darkness, who are yet not able to diagnose when there is a complication, who have no real genuine specifics to cure diseases like asthma, malaria, lumbago, phthisis, cerebrospinal-meningitis, typhoid, diabetes, blood-pressure, etc., who are still only

experimenting on the patients, who are greedy, who do not take real interest in the patients, who have neither sympathy nor Atma Bhava, who have no knowledge of the proper suggestion, who frighten the patients when they have a simple cough by giving negative suggestions even when there is no trace of phthisis, and by saying: "Oh! you have got T.B. You must go to the Sanatorium at Bhowali or Madanpalli." The poor patient actually develops phthisis on account of fear, caused by the destructive suggestion of the ignorant doctor. Sympathetic doctors are very rare. How can you expect real solace and comfort from a doctor who has neither sympathy nor mercy, who has no training in Nish-kama Karma Yoga and who is intent on accumulating wealth?

A noble doctor is one who says with sympathy and mercy— even when the patient is in dying condition: "Friend, don't be afraid. This disease is nothing. You will be all right in no time. This medicine will give you strength and vitality and make you quite fit." Mere kind encouraging words from the mouth of a doctor or anybody are a great solace to the patient. They infuse new strength, new vigour and new vitality. The patient is pulled round by the strength of these sweet words even without medicine.

A doctor may object: "Swamiji, I cannot get any practice if I say like this. I cannot maintain myself. I will have to close my dispensary and clinic. You are wrong in your statement; I cannot subscribe to this." My answer is: "If the doctor behaves in the above manner, and if he follows my instructions, he will have a roaring practice. He will be the foremost and best doctor in the city. People will flock in thousands to a kind sympathetic doctor. They will place their very lives at his feet and sacrifice everything unto him. He will get the blessings of the patients and the fruits of their good Sankalpas. He will amass enormous wealth. They will pay him amply, voluntarily, with pure feeling of love from the bottom of their hearts. Oh doctors! Practise this method and see whether you get money or not."

That doctor who has no knowledge of the 'Science of Suggestion' cannot do much good to the patients. That doctor who gives a destructive negative suggestion to the patients does immense harm and fatal injury. The doctor who has neither sympathy nor patience, who has no Atma Bhava, who fails to see the Self in all living beings, who simply uses his knowledge for accumulating wealth lives in vain. His lot is pitiable indeed! He has eyes but sees not. Will a doctor dare charge heavy bills, if once he has clearly understood that one Atma which dwells in his own heart resides in all these patients?

In olden days, an ordinary Vaidya (doctor) would cure a disease with some bazaar drugs worth about two pies. In these days of modern civilisation and scientific advancement, allopathic medical treatment has become very costly. Poor people cannot afford to have this. The patient has to get his blood, urine, faeces and sputum examined. He has to visit the Sapta-Rishis of the medical profession. He has to go to a bacteriologist first for this purpose and has to jingle something at the table. The bacteriologist then directs the patient to go to a dentist to remove the tartar and treat his

pyorrhoea which is believed to be the root-cause of all diseases. He has to pay the dentist Rs. 10/- Then he has to go to the radiologist for taking a skyagraph in the X-rays. He has to pay him Rs. 25/-. Sometimes he has to pay the board of doctors for expert diagnosis. He finds no real relief even after going round the specialists and spending much money.

Repeat the following formulae mentally several times daily. Meditate on the meaning. Chronic, incurable diseases that are declared hopeless by a board of eminent doctors can be cured by this method. This is an unfailing, infallible, divine remedy. Sometimes you will have to wait patiently for results. Autosuggestion is only an off-shoot of Vedanta. The formulae of this school, viz.,

"Through the grace of God. I am becoming better and better, day by day, in every way" is only a Vedantic assertion and affirmation.

Sing now, feel and assert:—

Ananda Swaroopoham	Om Om Om
I am an embodiment of happiness	Om Om Om
I am bliss in essence	Om Om Om
Anaamayoham	Om Om Om
I am diseaseless Atma	Om Om Om
I am all-health	Om Om Om
I am neither body nor mind	Om Om Om
I am the embodiment of Arogyam	Om Om Om
No disease or germ can enter my body	Om Om Om
My will is pure and irresistible	Om Om Om

People say: "One apple a day keeps the doctor away." This is rather costly. This is doubtful. I say: "Live in the spirit of the above formulae. This alone can keep the doctors away. This is dead cheap. This is a sure sovereign specific and a sheet-anchor and a cure-all. Doctor's bills and money can be saved. This will give you Self-realisation as well." Believe me. Give up doubting. I assure you, my dear brother! Thou art not this perishable body. Thou art the immortal all-pervading soul. "Tat Twam Asi-Thou art that." Rejoice in Sat-Chit-Ananda Atma within and become a Jivanmukta this very birth.

May you all free yourselves from disease, death and birth!

2. Health and Yoga

What is health? It is that state of equilibrium of the three humours of the body, viz., Vata, Pitta and Kapha (wind, bile and phlegm, wherein the mind and all the organs of the body work in harmony

and concord and man enjoys peace and happiness and performs his duties of life with comfort and ease. It is that condition in which man has good digestion, good appetite, a normal breathing and normal pulse, good quantity and quality of blood, strong nerves and a calm mind, a sound mind in a sound body, a free movement of bowels, normal state of urine, rosy cheeks, shining face and sparkling eyes. It is that state in which a man jumps, sings, smiles, laughs, whistles and moves about hither and thither with joy and ecstasy. It is that condition in which he can think properly, speak properly and act with alacrity, nimbleness and vigilance.

This desirable state is coveted by all. A life with good health is a great blessing indeed. What is the earthly use of wealth and possession, if a man cannot eat well on account of disease of stomach, if he cannot walk on account of rheumatism or paralysis, if he cannot see the beautiful scenery of nature on account of cataract or any defective vision, if he cannot copulate on account of impotency? One great thinker says: "Give me health and a day, and I will make the pomp of emperors ridiculous." Life without good health is a miserable condition, even if one is the lord of the whole earth.

Why should we have good health? We should have good health to achieve the four kinds of Purushartha, viz., Dharma, Artha, Karma and Moksha (righteousness, wealth, desires and liberation). If you do virtuous deeds, you will get wealth and you can gratify your worldly desires. Then you can attempt Self-realisation. Without good health, you cannot achieve anything. Without good health, you cannot do any public service. Without good health, you cannot pray and meditate. Without good health, you cannot do any Asans and Pranayama. That is the reason why scriptures declare that this body is a boat to cross this ocean of Samsara, an instrument for doing virtuous deeds and attaining Moksha. That is the reason why in Charaka Samhita you will find : "Arogya Moolam Uttamamam-Health is the best thing in this world."

Man gets good health on account of good Karmas done in his previous births. He who had done meritorious services in his previous incarnation, he who had shared what he had with others, he who had helped the poor and the needy, he who had done worship, meditation, Yogic Kriyas and Pranayama in his previous births, enjoys sound health in this birth. The law of causation is inexorable and unrelenting.

Good physical health can be achieved and maintained by observing rigidly the laws of health and the rules of hygiene, by taking wholesome, light, substantial, easily digestible, nutritious, bland food or Sattwic diet, by inhaling pure air, by regular physical exercises, by daily cold bath, by observing moderation in eating, drinking, etc. Good mental health can be attained and maintained by Japa, meditation, Brahmacharya, practice of Yama, Niyama and right conduct, right thinking, right feeling, right speaking and right action, Atma Vichara, change of thought, relaxation of mind by dwelling the mind on practice of cheerfulness.

What is the highest thing that a man can achieve in this world? It is Self-realisation. What are the advantages or benefits of this Self-realisation? Why should we attempt for Self-realisation at all? The attainment of Atma Jnana or realisation of the identity of Jiva and Brahman can alone put an end to the wheel of births and deaths and its concomitant evils of disease, old age, pain, sufferings, miseries, worries and various sorts of trouble. It is Atma Jnana alone that can give unalloyed eternal bliss, supreme peace, highest knowledge and immortality.

You must be free from Adhi and Vyadhi (diseases of the mind and the body), if you want to attain peace of mind and knowledge of the Self. According to the science of Yoga, all physical diseases take their origin in the diseases of the mind, from an unhealthy state of mind. The Western psychologists also corroborate this fact. They say that the diseases of the body are attributable to hatred, anger, worry, depression, etc., which corrode the mind and react on the body and bring about various sorts of physical diseases by destroying the cells of the body.

You should have an elementary knowledge of Raja Yoga, psychology, Ayurveda, physiology, family medicine, hygiene, Sankhya and Vedanta philosophy. Then you will be able to keep up your health nicely. You must have a knowledge of the laws of nature, habits and ways of the mind. Then only you can have a calm and healthy mind always. No one can work smoothly with a ruffled mind. A ruffled mind disturbs the three humours of the body and brings about all sort of diseases in its turn. This is the theory of Ayurveda which quite tallies with the theory of Western psychologists and the theory of Raja Yoga.

At every second, various kinds of vibrations from the various kinds of objects of the physical universe outside, enter the mind of a man and produce various kinds of influence. Body is part of the universe. So is the mind. What is called world is mind only-Mano-Matram Jagat, Manah-Kalpitam Jagat. The mind of a man is affected by the thoughts and opinions of others. There is pressure of thought from outside. immense strength to act against these outside thought-currents. Have courage, patience and perseverance. With assinine patience, adamantine will and determination and with leech-like tenacity, you will achieve success in all your attempts.

Study of Sankhya philosophy will give you a knowledge of the laws of the universe, and the operation of the world, creation of the universe, how the mind is formed, how the organs of action and sensation are formed, what are the

Tanmatras or rudimentary root elements, what is Mahat Tattwa, what is Purusha and Prakriti, what are the three Gunas, how they operate and influence a man, how they affect the health and mentality of a man, and how to get knowledge of Purusha. Sankhya and Yoga of Patanjali Maharshi are complimentary. Vedanta is only an amplification and fulfilment of Sankhya.

An elementary knowledge of astrology is of immense use. The movement of the earth round the Sun brings about the various Ritus of seasons. The atmospheric conditions affect the body. The various seasons have a distinct bearing on the health of a man. The planets have direct influence on the mind and body of a man. They exercise benign or malevolent influence on man in accordance with their position in the various houses (Grahas). He who has some knowledge of astrology can ward off the evil effects of unfavourable planets.

May all enjoy perfect Health, Strength and Long Life !

लोका समस्ता सुखिनो भवन्तु !

3. Practice of Brahmacharya

Practice of Brahmacharya gives good health, inner strength, peace of mind and long life. It invigorates the mind and nerves. It helps to conserve physical and mental energy. It augments memory, will-force and brain power. It bestows tremendous strength, vigour and vitality. It gives power to face the difficulties in the daily battle of life. A perfect Brahmachari can move the world, can command nature and the five elements like Gyana Deva.

It is quite possible for a man to practise celibacy, albeit there are various sorts of temptations and distractions. A well disciplined life, study of scriptures, Satsang, Japa, Dhyana, Pranayama, Sattwic and moderate diet, daily introspection and enquiry, self-analysis and self-correction, Sadachara, practice of Yama and Niyama, physical and verbal Tapas-all these will pave a long way in the attainment of this end. People have irregular, unrighteous, immoderate, irreligious, undisciplined, life. Hence they suffer and fail in the attainment of the goal of life. Just as the elephant throws sand on its own head, so also the man himself brings difficulties and troubles on his own head on account of his foolishness.

The practice of celibacy is not attended with any danger or any disease or any undesireable result such as the various sorts of "complex" which are wrongly attributed by the Western psychologists. They have no practical knowledge of subject on hand. They have got a wrong, ill-founded imagination that the ungratified sex-energy assumes the various forms of "complex" in disguise such as touch-phobia, etc. The "complex" is due to some other cause—it is a morbid state of mind due to excessive jealousy, hatred, anger, worry and depression.

The practice of Brahmacharya is the most important qualification for the spiritual aspirants either in the path of Karma Yoga, Upasana, Raja Yoga, Hatha Yoga or Vedanta. The discipline of complete abstinence is demanded from all aspirants. Grown-up persons of the world have already wasted their precious energy to an enormous degree on account of ignorance and lack of discrimination and want of proper control over senses. They say that they have no craving but they

visit their wives. They are deceived by their minds. They are deluded by such ingenious way of reasoning. This is doubtless a form of breach of the vow of Brahmacharya. They will have a downfall from the spiritual growth and it will be very difficult to lift up their minds again. Beware!

Householders are allowed to visit their wives once in a month at the proper time without the idea of sexual enjoyment but just to get progency to keep up the line. This also is Brahmacharya-Vrata, They are also Brahmacharins. As soon as a son is born, the wife becomes the mother because the father himself is born in the form of a son. Son is nothing but energy of the father.

It is only for the passionate people, the Grihastha Ashram (householder's life) is prescribed, because they cannot control the lust. If one is born with sufficient spiritual Samskara, inborn Viveka and Vairagya like Sankara or Sadasiva Brahman, he will not enter the Grihastha Ashram. He will at once take to Naistic Brahmacharya and then embrace Sannyasa. The Srutis also endorse this: "Renounce the world on the very day you get Vairagya."—Jabala Upan. Control the physical body and then try to destroy the sexual craving. Repetition of the sexual act intensifies the sexual craving, and then the task of annihilation of the craving becomes difficult. Householders should ask their wives also to observe fasts and to do Japa, 'meditation and other practices, which will enable them to keep up this Vrata. A householder should never allow his wife to shampoo his legs at night. This is a dangerous practice.

If a feeling arises in the mind of a Brahmachari for the company of a woman during times of ailment, if there is a strong desire to be in her company, if there is a desire to talk, play and joke with her, if there is a desire to look at young beautiful girls, if the look is unholy and unchaste and if there is a desire in the mind when there is pain in the body for the touch by the hands of females, remember that lust is still lurking in his mind. There is deep sexual craving. This should be destroyed. The old thief is still hiding. He must be very careful. He is still within the danger-zone. He has not attained the state of purity. Even in dreams, there should not arise in the mind any craving for the touch of a female and the company of a woman. One's purity can be gauged by his experiences in dream. If one is entirely free from any sexual thought in dreams, he has reached the climax of purity. Self-analysis and introspection are indispensable requisites.

In a Jnani or a sage, no sensual thoughts will crop up in the mind. There will not be any difference in feeling when he sees a young beautiful girl, a child or an old lady. He will see one underlying, eternal, immortal Self in a female and a male. He will not have any difference of feeling when he touches a book, a log of wood, a piece of stone and the body of a female. Such must be the condition of the mind of a man who is established in Brahmacharya. There is no idea of sex in a Jnani.

In an aspirant, there will be occasional sexual thoughts; but they are kept under check. They cannot do any havoc in him. But a passionate householder becomes a prey to sexual thoughts. A passionate man of the world wants the constant company of his wife. The idea of sex is ingrained in him. It is very powerful. He wants everything to be done by his wife. Then only he is pleased. This is simply due to passion. After the death of his wife, he never relishes his food, even when it is prepared by expert cooks. Such persons are thoroughly unfit for the spiritual line. When a man feels disgust for the company of a woman and cannot tolerate her company, it is a sign to show the awakening of Vairagya in him.

The very idea of sex should vanish from the mind. Sukdeva had this experience. The sex-idea is a mental creation. The whole Maya or Avidya is nothing but body-idea or sex-idea. The whole spiritual Sadhana is calculated to destroy this one idea. The extinction of this one idea alone is Moksha!

The sight of a young beautiful girl produces in a passionate young man attraction and agitation in the mind, piercing of the heart and serious intoxication. If these symptoms are absent in a man, then it is a sign to denote that he is established in Brahmacharya. The sight of pairing or mating of birds and animals should not produce the least agitation in the mind. By repeated attempts and steady Sadhana, one can become a perfect Brahmachari.

Passion will arise when you think of the body of a female. When you are in the company of ladies, think of the one immortal pure Self or Atma that is hidden in the bodies of the ladies. The sex-idea will vanish. This is the most potent method to eradicate passion and sex-idea. Mentally repeat the formula: Ek Sat-Chit-Ananda Atman. This will lead to the annihilation of passion and to the Vedantic realisation of unity or oneness also.

May you be seated firm as Mahameru in your Sat-Chit-Ananda Swaroopa without any impure, lustful thoughts! May God bless the aspirants with strength and energy for keeping up Brahmacharya!! May you, with a pure, stainless mind, unintermittently be in the cognition of your Atmic Reality !!! May you, without worldly desires and ambition, rest in That which ever is in the midst of the enjoyer and enjoyed!!!

4. A Dire Disease

(a) DEFINITION

This dire disease (Spermatorrhoea) has eaten away the very core of the hearts of many brilliant youths, who were once very promising students during the beginning stages of their educational career. This terrible scourge has sapped the vitality or the very essence of many students and even grown-up people and has made them physical, moral and spiritual bankrupts. This deadly curse has stunted the growth of many young people and made them bemoan over their past ignorant

vicious habits. This wretched malady has blighted the hopes of many young persons and brought despair, gloom, shattered health and dilapidated constitution.

Semen is the most precious fluid. It is the quintessence of blood. If it is not wasted, it is reabsorbed into the system and is converted into Ojas Shakti (special spiritual energy) which stored up in the brain. This can be utilised for higher divine contemplation. Those who preserve this vital fluid can attain longevity, a high degree of vigour and health. They only can lead a happy life. Ignorant lustful people waste their energy to a considerable degree and lead a very miserable life. How lamentable is their lot! Pitiable indeed!!

The preservation of semen is the secret of health and longevity, and of all success in physical, mental, intellectual and spiritual planes. After Dhanwantari had taught all the details about Ayurveda to his disciples, they enquired the key-note of this science. The Master replied: "I tell you that Brahmacharya is truly a precious jewel; it is the one most effective medicine— nectar indeed-which destroys diseases, decay and death. For attaining peace, brightness, memory, knowledge, health and Self-realisation, one should observe Brahmacharya which is the highest Dharma. Brahmacharya is the highest knowledge; Brah-macharya is the greatest strength. Of the nature of Brahmacharya is verily this Atma, and in Brahmacharya it resides. Saluting Brahmacharya first, the cases beyond cure, I cure. Aye, Brahmacharya can undo all the inauspicious signs."

Spermatorrhoea is involuntary seminal discharge. Nocturnal discharge, night-pollution, Swapna Dosha, wet-dream, are all synonymous terms. Ayurveda doctors call this disease 'Shukramegha'. This is due to the evil habit in youth, In severe cases, discharges occur in day-time also. The patient passes semen along with urine during micturition. If there is occasional discharge. you need not be alarmed a bit. This may be due to heat in the body or pressure of loaded bowels or bladder on the seminal bags. This is not a pathological condition.

(b) SYMPTOMS

Night-pollution is of two kinds, viz., physiological pollution and pathological pollution. In physiological pollution, you will be refreshed. You should not be afraid of this act. You need not worry about it. This is only slight flushing of the apparatus or periodical cleansing through slight overflow from the reservoir in which the semen is stored up. This act may not be attended with evil thoughts. The person may not be aware of the act during night; whereas in pathological pollution, the act is accompanied by sexual thoughts. Depression follows. There are irritability, languish, laziness, inability to work and concentrate. Occasional discharges are of no consequence. Frequent nocturnal pollutions cause depression of spirits, debility, dyspepsia, low spirits, loss of memory, severe pain in the back, headache, burning of the eyes, drowsiness, burning sensation at urination or during flow of semen. The semen becomes very thin.

(c) TREATMENT

Sexual excesses and outbursts of anger and hatred should be given up. If the mind is kept cool and calm at all times, you will have wonderful health, strength and virility. Energy is depleted by fits of anger. The cells and tissues are filled with morbid poisonous materials, when one loses his temper and entertains deep hatred, Various sorts of physical ailments crop up. The blood becomes hot and thin and consequently night-pollution results. Various sorts of nervous diseases are attributed to excessive loss of the seminal energy and frequent fits of explosive anger or wrath.

Give up the evil habit at once. You will be entirely ruined, if you continue the practice. Open your eyes. Wake up now. Become wise. Shun evil company. Don't cut jokes with women Practise chaste look. Upto this time you were blind and ignorant. You were in the dark. You had no idea of the disastrous effects of this evil practice. You will lose your eye-sight. You will have dimness of vision. You will have shattered nerves.

Do not be carried away by the pompous advertisements made by quacks and charlatans. Lead a simple natural life. You will become all right soon. Do not spend any money in buying the so-called patent medicines and specifics. They are worthless. Quacks try to exploit the credulous and the ignorant. Do not go to the doctors. Endeavour to qualify yourself as your own doctor. Understand the laws of nature, the principles of hygiene and health. Do not trespass against the laws of health.

Let any disease be there. Ignore it. Deny it. Think and meditate on the pure Self. Keep yourself fully occupied. Do not give room for the mind to think of the body or the disease. This is the best treatment for any kind of disease. Sing Hari's Name in a variety of ways. When you are tired, take to the study of religious books. Do selfless service, Run in the open air, Swim in the river. Remove stones and pebbles lying on the roads. Write down your Ishta-Mantra in a notebook for one hour.

Most of the diseases take their origin in overeating. Observe moderation in diet. Avoid late suppers. Finish your night meals before 6 or 7 p.m. Take milk and fruits preferably at night. Give up hot. chutnies, garlic, onion, and pungent food-stuffs. Take bland, soothing, non-irritating, simple food, Give up smoking, liquor, tea, coffee, meat and fish. If worms are present in the bowels, remove them by a dose of worm-powder. Santonin (2 grains in the night), and take a purgative of castor-oil the following morning. This keeps the bowels regular.

Night-pollution generally occour in the fourth quarter of the night. Make it a point to get up at 4 a.m. regularly. Practise Japa and meditation in the morning as soon as you get up for an hour or two. This is a great purifier. This will strengthen the mind and the nerves. This is the best remedy. Repeat the Mantra: "Punarmamaitu indriyam....Let my lost strength be restored." Repeat the

twelve names of the Sun at sunshine. "Mitraya Namah; Ravaye Namah; Suryaya Namah; Bhanave Namah; Khagaya Namah; Pushne Namah; Hiranyagarbhaya Namah; Marichaye Namah; Savitre Namah; Adityaya Namah; Bhaskaraya Namah; Arkaya Namah." Pray to the Sun in the early morning before sunrise: "O Lord Suryanarayan, the eye of the world, the eye of the Virat Purusha, given me health, strength, vigour and vitalty." Offer Arghya to the Sun in the three Sandhyas (morning, noon and sunset). Repeat the prayer of the Isavasya Upanishad, Slokas 15 and 16 :—

Hiranmayena Paathrena satyasyaapihitam mukham;
Tattwam pooshanna paavrinu satya dharmaaya drishtaye.

हरण्मयेन पात्रेण सत्यापिहितं मुखम् ।
तत् त्वम्पूषन्नावृणु, सत्य धर्माय दृष्टये ।। १५ ।।

"The face of Truth is covered by a golden vessel. Remove, O Sun, the covering, for the law of the Truth, that I may behold it"

Pooshannekarshe yama surya praajaapatya vyooha rasmeensamooha
Tejo yatte roopam kalyaana tamam tatte pasyaami yosaavasau purushah sohamasmi.

पूजनेकर्षे यम सूर्यप्रजापत्य व्यूह रश्मीन् समूह ।
तेजो यत्ते रूपकल्याणतमन्तते पश्यामियोऽसावसौ पुरुषः सोऽहमास्मि ।। १६ ।।

"O Pooshan (Sun-nourisher), the only seer (whole traveller of the Heavens), controller of all (Yama), Surya, son of Prajapati, disperse thy rays and gather up thy burning light; I behold thy glorious form, I am He, the Purusha within thee."

Take cold hip baths. Wear a wet Kowpeen at night when you go to bed, if the disease is very troublesome. Bask in the Sun. Do Suryanamaskar in the early morning. Soak 12 almonds at night in a cup of water. Remove the skin and take them with sugarcandy in the morning. Or you can make a nice beverage of almonds and a little black pepper and take it in the day-time. This is called 'Thandai' in North India. This is a fine, cooling, strength-giving beverage.

Chew pieces of yellow variety of Harad or Haritak: (myrobalan) very often. When there is frequent discharge, dissolve two pinches of camphor in a cup of milk and take it occasionally at night. Take half a seer of milk in the early morning and at night. Yogic students, before taking to Yogic practices, take myrobalan (the small black variety) in a prescribed manner. On the first day they take one myrobalan and increase the number every day by for a period of forty days in the early morning. On the 40th day they take 40. Then they decrease the number one by one and finish off the whole course on the 80th day. This is also useful in spermatorrhoea and constipation.

Sirshasana, Sarvangasana, Siddhasana, Sukhpurvak Pranayama and Uddhiyana Bandha, are all very effective in eradicating spermatorrhoea. Practise them and realise the incalculable benefits.

THIRTEENTH MANDALA

PRACTICAL WAY TO SELF-REALISATION

Thou art divine. Live up to it. Feel and realise thy divine nature. Thou art the master of your destiny. Do not be discouraged when sorrows, difficulties and tribulations manifest in the daily battle of life. Draw up courage and spiritual strength from within. There is a vast inexhaustible magazine of power and knowledge within. Learn the ways to tap the source. Dive deep within. Sink down. Plunge in the sacred waters of immortality–the holy Triveni within. You will be quite refreshed, renovated and vivified when you go to the divine source and realise: I AM THE IMMORTAL SELF.

Understand the laws of the universe. Move tactfully in this world. Learn the secrets of nature. Try to know the best ways to control the mind. Conquer this mind. Conquest of mind is really conquest of nature and the world. Conquest of mind will enable you to go to the source of Soul-Power and you then realise : I AM IMMORTAL SELF.

Do not murmur. Do not grumble when troubles and sorrows descend upon you. Every difficulty is an opportunity for you to develop your will and to grow strong. Welcome it. Difficulties strengthen your will, augment your power of endurance and turn your mind towards God. Face them with a smile. In your weakness lies your real strength. Thou art invincible. Nothing can harm you. Conquer the difficulties one by one. This is the beginning of a new life, a life of expansion, glory and divine splendour. Aspire and draw. Grow. Expand. Build up all positive virtuous qualities-the Daivi Sampatti, viz., fortitude, patience and courage that are dormant in you. Start a new life. Tread the spiritual path and realise: I AM THE IMMORTAL SELF

Have a new angle of vision. Arm yourself with discrimina-tion, cheerfulness, discernment, alacrity and understand spirit. A glorious brilliant future is awaiting you. Let the past be buried. You can work miracles. You can do wonders. Do not give up hope. You can destroy the harmful effects of unfavourable planets through your will-force, You can command the elements and the nature. You can neutralise the effect of evil influences and the antagonistic dark forces that may operate against you. You can change the unfavourable circumstances into best possible ones. You can nullify destiny. Many have done this. You can also do so. Assert! Recognise!! Claim thy birth-right now!!! THOU ART THE IMMORTAL SELF.

Determination and self-reliance are very necessary for success in Self-realisation. In Mundaka Upanishad you will find: "This Atman cannot be obtained by one who is destitute of strength or without earnestness or by penance without mark. But if a wise man strives after it by those means, then his self enters into Brahman." Fearlessness is an important qualification for an aspirant. One should be prepared to renounce this life at any moment. Without renunciation of this little sensual life, the eternal spiritual life cannot be attained. 'Abhayam' comes first in the Daivi Sampatti or divine qualities that are enumerated in the Gita-Chapter XVII. A timid man or a coward dies several times before he actually dies. When you have once decided to take to spiritual practices, stick to it tenaciously at any cost, nay, at the risk of your life. Come what may. Be bold Stand up. Realise the Truth. Proclaim it everywhere. THOU ART THE IMMORTAL SELF.

Destiny is your own creation. You have created your destiny through thought and actions. You can undo the same by right thinking and action. Even if there is an evil or a dark antagonistic force to attack you, you can diminish its force by resolutely denying the existence of evil or resolutely turning your mind away from it. Thus you can disarm destiny. The one thought "I am the Immortal Self" will neutralise all evil forces, the evil influences of all malevolent planets and will infuse in you courage and inner spiritual strength. Wrong thinking is the root-cause for human sufferings. Cultivate right thinking and right acting. Work unselfishly in terms of unity with Atma Bhava. This is right action. The right thinking is when you think: I AM THE IMMORTAL SELF.

There is no such thing as sin. Sin is only a mistake. Sin is a mental creation. The baby-soul must commit some mistakes during the process of evolution. Mistakes are your best teachers. The idea of sin will be blown in the air if you think: I AM THE IMMORTAL SELF.

Don't say: "Karma, Karma. My Karma has brought me like this". Exert. Exert. Do Purushartha. Do Tapas. Concentrate. Purify. Meditate. Don't become a fatalist. Don't yield to inertia. Don't bleat like a lamb. Roar Om Om Om like a lion of Vedanta. See how Markandeya, who was destined to die at his sixteenth year, became a Chiranjeevi— an immortal boy of sixteen years on account of his Tapas. Also note how Savitri by her Tapas brought back to life her dead husband; how Benjamin Franklin and the late Sir T. Muthusami iyer of the Madras Bench, elevated themselves. Remember, my dear Niran-jan, that man is master of his destiny. Viswamitra Rishi, who was a Kshatriya Raja, became a Brahma Rishi, like Vasishta and even created a third world for Trisanku by his power of Tapas. Rogue Ratnakar became the sage Valmiki through Tapas, Rogues, Jagai and Madhai of Bengal, became highly developed saints. They became the disciples of Gouranga. What others have done, you can also do. There is no doubt of this. You can also do wonders and miracles if you apply yourself to spiritual Sadhana, Tapas and meditation. Read the book: "Poverty to Power" by James Allen with interest and attention. You will be inspired. Draw up a programme of your life. Follow my "Twenty Important Spiritual Instructions" and "Forty Golden Precepts." Read my book "Sure Ways for Success in Life and God-realisation." Adhere to the spiritual routine. Apply yourself with zeal and enthusiasm to Sadhana. Become a Naishthic Brahmachari.

Be steady and systematic in your spiritual practices. Shine in your native, pristine Brahmic glory. Become a Jivanmukta. Remember: THOU ART THE CHILDREN OF IMMORTALITY.

Hey Saumya! Dear Immortal Self! Be bold. Be cheerful though you are down and out, though you have nothing to eat, though you are clad in rags. The essential nature is Sat-Chit-Ananda (Existence Absolute, Knowledge Absolute and Bliss Absolute). The outer cloak, this mortal physical sheath, is an illusory Mayaic production. Smile. Whistle. Laugh. Jump. Dance in joy and ecstasy. Sing Om Om Om, Ram Ram Ram, Shyam Shyam Shyam, Sivoham Sivoham Sivoham, Soham Soham Soham. Come out of this cage of flesh. Thou art not this perish-

able body. Thou art the Immortal Self. Thou art sexless Atman. Thou art the son of King of kings, an Emperor of emperors, Brahman of the Upanishads, the Atman who dwells in the chambers of your heart (Hridaya Guha). Act as such. Feel as such. Claim your birth-right now from this very second. Feel. Assert. Recognise. Realise, not from tommorow or the day after, but right now from this very second. "Tat Twam Asi," Oh Niranjan. THOU ART THE IMMORTAL SELF.

Brother! COURAGE is Thy birth-right and not fear. PEACE is thy divine heritage, not restlessness. IMMORTALITY but not mortality. STRENGTH but not weakness. HEALTH but not disease. BLISS but not sorrow, KNOWLEDGE but not ignorance.

You are the architect of your own fate and fortune. You are the master of your own destiny. You can do and undo things You can attain Brahmanhood by right thinking, right feeling and right acting. You can break old morbid habits by the power of WILL. You can destroy wrong Samskaras, unholy desires, wrong imaginations. You can build new habits. You can change your nature. You can build up beautiful character. You can move the whole world by your spiritual force. You can elevate others also to the status of divinity. You can control the force of nature. You can command the elements.

Rely on your own Self. Do not be credulous. Believe not in any dogmas. Hear the inner voice of the Soul or promptings of the pure conscience. Be not a slave. Do not sell your liberty. Thou art the Immortal Soul. Destroy the inferiority complex. Draw power, courage, strength from within. Be free. Have no blind faith. Reason out carefully and then accept anything. Do not be carried away by blind surging emotions. Subdue them. Do not be intolerant. Expand. There is a vast magazine of power and knowledge within you. It needs ignition. Then the whole mysteries of the Self will be revealed unto thee. The darkness of ignorance will be dispelled by the light of knowledge of the Self. Constant meditation on the Atma is the master-key to open the realms of knowledge. I have given here the gist of Vedanta in a few lines. Taste the Vedantic nectar and attain IMMORTALITY, ETERNAL BLISS, and PERENNIAL JOY. This is the goal of life. This is the end and aim of existence. Karma Yoga and Upasana will prepare you to realise this highest goal.

Try to lead a life of non-attachment, discipline your mind gradually. No one is free from pains, diseases, troubles and difficulties. You will have to rest in your own Swaroop, the blissful ATMAN-the source and support for this life. You will have to remember your own divine nature. Then only you will gain inner strength to face the difficulties of life. Then only you will have balanced mind. You will not be affected by external morbid influences and unpleasant discordant vibrations. Regular meditation in the morning will give you new strength and inner life-perennial joy and unalloyed bliss. Practise this. Feel this, despite your adverse, stormy conditions. Gradually you will grow spiritually. You will attain Self-realisation eventually.

Your present ailment is a Karmic purgation, It has come to make you remember Him more and more, to instil mercy in your heart, to strengthen you and to enable you to develop power of endurance. Kunti prayed to God to give her always adversity so that she could remember Him always. Bhaktas rejoice in suffering more. Disease, pain, scorpion, snake, calamities, etc., are messengers from God. A Bhakta welcomes them with a cheerful countenance. He never grumbles. He says once more: 1 am Thine, My Lord, Thou dost everything for my own good.

Where then is the room for lamentation and despair, my dear Niranjan? Thou art dear to the Lord. That is the reason why He gives trouble. If He wants to take anyone to His side, He takes away all money. He removes his dear kith and kin. He destroys all his pleasure-centres, so that his mind may fully rest at His Lotus-Feet. Face everything with a smiling, cheerful countenance. Understand His mysterious ways. See God in everything, in every face-out of sight, but not out of mind. We are closer when we live physically at a distance. Let us dwell in our hearts. Krishna suddenly hides Himself, so that Radha and the Gopis might thirst for Him more eagerly. Sing like Radha. Thirst like Gopis for his vision. Krishna's grace is bound to descend. He is thy Immortal Friend. Forget not the Flute-Bearer of Brindavan, thy Solace and the joy of Devaki.

The All-merciful God resides in the chambers of your heart, He is quite close to you. You have forgotten Him. But he still cares for you. Troubles are His blessings in disguise. He wants to mould your body and mind as fit instruments for His unhampered play or Lila. He ministers or attends to your wants in a better manner than you yourself will do. Keep the load down that you are carrying on your shoulder unnecessarily on account of your egoism. Give up your self-created responsibilities and be at perfect ease. Have perfect faith in Him. Do total unreserved self-surrender. Run to Him now. He is waiting with outstretched hands to embrace you. He will do everything for you. Believe me. Take my word for it. Open your heart to Him quite freely like a child. All miseries will come to an end. Say unto Him at least once with Bhava sincerely : I am Thine, my Lord. All is Thine, Thy will be done.

The gulf of separation will vanish now. All miseries, troubles, worries and diseases will melt away. You will become one with the Lord!

Feel that the whole world is your body, your own home. Melt or destroy all barriers that separate man from man. Idea of superiority is ignorance or delusion. Isavasyam idam Sarvam. Develop Viswa-Prem, all-embracing, all-inclusive love. Unite with all. Separation is death. Unity is eternal life. The whole world is Viswa-Brindavan. Feel that this body is a moving temple of God. Wherever you are, whether at home, office, etc.. know you are in the temple of God. Every work is an offering unto the Lord. Feel that all beings are images of God. Transmute every work into Yoga or an offering unto the Lord. Have Akarta, Sakshi Bhava, if you are a student of Vedanta. Have Nimitta Bhava if you are an aspirant in the path of Bhakti. Feel that God works through your hands; that One Power works through all hands, sees through all eyes, hears through all ears. You will become a changed being. You will have a new angle of vision. You will enjoy the highest Peace and Bliss!

May that Self-effulgent Brahman guide you in all your activities! Wishing you, Joy, Peace and Immortality!!

FOURTEENTH MANDALA

EDUCATION

Life without religion is a waste. Side by side with their college studies, students should attempt to fix the mind on the Lord.

That religion is not a set of rituals, nor a bundle of dogmas. True religion is the religion that appeals to every man, that should be practised by every man, that is common to all, universal, and that leads one and all to the same goal. No sphere of human activity should be without the basis, support and prop of this fundamental religion.

Religion in Practice

What is most important is the practice of a religion that has high morality and ethical perfection as its basis, and selflessness and cosmic love as its manifestations. This religion does not wait for anyone's sanction, It does not need special text books, special classes in which to study. Its abode is the heart. The field in which it manifests itself is the world which is also the school for the practice of this religion. Only that religion should be made manifest in one's own heart. You can do it. And, it is your foremost duty to do it. Enshrine this religion of love and service in your heart; practise this religion in your daily life.

But what do we find in the schools of today? The teacher does not seriously interest himself in moulding the character of his wards, though this is his foremost duty. The student is interested only in getting through the examination. Both are satisfied if even the minimum percentage of marks is obtained to get a pass. The examinations reveal what the student does not know of the academical subjects taught in the class. No attention whatsoever is paid to the ethical disciplining of the pupil, to the awakening of his moral conscience, though this awakened moral conscience alone can hand him the key to success in life and to the community's welfare. It does not matter if not one book is read in the schools and colleges, if only our schools and colleges produce boys and girls in whom the moral conscience is fully awakened, who have been taught to be righteous, noble and good young men and women. The civilisation that would be produced by these youths when they grow older will naturally be an infinitely better one than the one that modern education has brought about.

Students Need Real Knowledge

If you must ask the student to read books, then let there be books on morality and spirituality. It is the irony of the present system of education that ninety per cent of the knowledge that the student gains at the school or college he has to forget in after life-it is of no use to him. Would it not be possible to give him something in the school, which will be of permanent utility to him? Would it not be possible to impart such a knowledge into our young men and women as would live in them so long as they live, and would grow in them as their minds grow maturer? What can such knowledge be? It can only be knowledge about that which always lives, about the eternal Atman, the eternal laws of morality, the eternal laws of health, the eternal laws of righteousness (Dharma). This knowledge will help the young men and women to turn their gaze within themselves and try to reform themselves. They would not quarrel with others in an effort to reform others; but would fight with their own evils in order to achieve self-conquest! They would not be self-indulgent, they would be self-controlled. They would know that the nature of the Soul is Peace; and therefore they would keep peace within themselves and would establish peace on earth. They would know that the nature of the Atman is Bliss; and therefore they would spread happiness there they everywhere through selfless love, selfless service. They would know that the nature of the Atman is Truth, and would be truthful in their thoughts, words and deeds; and they would meditate on the Truth to realise it in their life. They would know that the Atman is ever pure; and, therefore, they would ever be pure in thought, word and deed. They would know that the nature of Samsara is pain; that true bliss can be had in the Atman only; and they would, therefore, strive their best to realise the Atman by diligent practice of religion; by the practice of the fundamental virtues like Ahimsa, Satyam and Brahmacharya, by the cultivation of cosmic love and service. Such men and women alone can create a civilisation that we can be proud of.

The Fundamental Purpose of Education

Have you ever asked yourself why you study in a School or College? It is because you ultimately aim at happiness. You want to become a big officer; earn a lot, have a motor-car and a bungalow-and ultimately to be happy. Even a rogue or thief wants happiness. But here in this world one anna of pleasure is mixed with fifteen annas of pain. Your parents die; you weep. You also get various disappointments and sorrows. This is your experience. So, you should attempt to find a place where there is neither sorrow nor pain, neither old age nor death, neither hunger nor thirst, where you will not be bound by your action. Here in the world, the mind is so formed that the moment an action is performed the mind expects a return. Even if you give a tumbler of water to a man, the mind expects at least a "thanks".

You should go beyond the play of the mind which is composed of the three Gunas-Sattwa, Rajas and Tamas. You can achieve this through discipline. Without discipline you cannot have spiritual or material progress. Punctuality, regularity, faith, devotion, obedience, discipline-all these virtues are necessary for spiritual progress also. Though we have secular education in India today, it is the duty of the Principals and the Teachers not only to impart the secular study but to give a little not only to impart the secular study but to give a little knowledge of these truths. If these lessons cannot be included in the curriculum, they can be dealt with in extra-curricular activities. The mathematics teacher could very well talk a few words of God who is the greatest mathematician. God is the greatest astronomer, the supreme engineer and architect, and the foremost doctor. Even your school-texts have enough to remind you of God. When you come out of your school, everything that you see should remind you of God. The blue-sky should remind you of Lord Krishna. When Lord Gauranga looked at the vast, blue ocean, ran towards it thinking it was his

Sham. The advanced Bhakta sees God and God alone everywhere. All differences melt away. You feel that you are one with all. That is the goal. That is the Supreme Brahma Vidya which you should all learn, side by side with your lessons.

Make Best Use of Learning

You may by all means learn the arts and sciences in the college; they are very necessary. They will enable you to serve humanity in various ways. But, you should remember that you learn these sciences only in order to serve humanity, to serve the Lord who is the source of that knowledge, through His children, humanity. Kindly remember this point always; understand it clearly. Every hour that you spend in the college is an hour of preparation for this selfless service unto humanity. As you study, your mind should be busy working out the methods that you would adopt in utilising the knowledge in the service of humanity. First should come this aspiration. Only then will you be really fired with the zeal of service, when you leave the college. All the knowledge that you acquire in the college you should dedicate to God. This you can best do by serving humanity.

God has given you all comforts and conveniences, and the best opportunity for learning. Think of the millions who are denied this privilege. Think of the evils that illiteracy generates. Think of the millions who cannot read a letter and cannot sign their own name. They thirst to read the Gita and the Ramayana; but they cannot. They wish to know; but the avenues of their knowledge are restricted. They live in ignorance. Such a life is indeed sub-human. You have a duty towards them —they are the manifestations of your own self, your own God. You should take a resolve here and now that you will do all you can to educate them. You must go to them and educate them. You must remove the cataract of illiteracy that blinds them to the lovely panorama of knowledge. You should awaken in them the moral conscience, the spirit of love and service, besides teaching them the laws of hygiene and sanitation, the laws of health and normal social living.

If you have such sublime ideals, you will be able to plan your education from now on. You will know which branch of knowledge is the most important from your new angle of vision. You will find out the interests of the common man and strive to equip yourself with those things that interest him most. Be good and do good. Through meditation, unfold the latent divinity. You will then be able to inspire all and to attain the Goal of life yourself.

Need for Integral Perfection

Kindly do not delay. The spiritual seed must be sown in you now, when you are young. You must offer a beautiful fresh flower, a pure mind, to the Lord-not a rotten, tainted mind later on. You are all pure now. Later on, when you are married, you will find a menayerie of vicious tendencies in your mind. Therefore, wake up now itself.

You should have a balanced mind. A balanced mind is the greatest possession. Not the acquisition of much wealth! There was once a Seth in Calcutta. He had done black-marketing and acquired much wealth. He used to sit and sleep upon his wealth. He had it all in gold bars underneath his bed. One day the Income-tax officer came to his house. Even as the Officer removed the gold bars from his house, the Seth died of heart-failure. Of what use was that wealth to him?

What is True Culture ?

You should acquire that knowledge that will enable you to grow into a cultured citizen of the land. Culture is the key to the realms of peace, harmony and progress. It is lack of culture that misguides humanity into chaos, wars and hatred. You should understand culture well. Culture is not what it is misunderstood to be: it is not cunningness, hypocrisy, crookedness, and untruthfulness. Nowadays people call that man who is full of these qualities, 'He is a cultured man'. Not a man who puts on a beautiful suit, who smokes cigarettes and goes to cinema and clubs is called a cultured man! No. This man's thoughts, words and actions are as harmonious as those of a lunatic-

his heart is filled with loathsome thoughts of hatred; but he smiles when his heart frowns; his polished manners hide the real vicious man within: is he a cultured man? No.

A really cultured man is one who is ethically perfect. Culture is the process of conversion of the animal nature in man, through the human, into the Divine. Real culture removes the veil that hides man's essential, divine nature. That culture is rigorous self-discipline. That is real education. That education will lead you to a realisation of your Divine Nature.

If you want to reap a good harvest, you begin to work on the land in the proper season. When the earth has hardened into rock, you cannot sow anything in it. When weeds have grown on the earth, it is very difficult to bring it under cultivation. If you want to culture yourselves properly, you should set to work now itself, before your mind is hardened by the stiffening of the ego: before the weeds of evil habits and perverted thinking grow in it. Apply yourselves now itself! Do a little Japa, Dhyana, Kirtan, and study Gita now itself, side by side with your college studies.

The educational system in India should be completely overhauled. Education should aim at perfecting the student and enable him to manifest the Divinity that is hidden in him. The ancient Gurukula system of education is best suited to the genius of this land. It should, of course, be adapted to modern conditions. Ethical training should find a prominent place in the curriculum. Non-sectarian scriptures should also be included in it. These would be of real help to him in his after-life. It is an impractical system which burdens his mind with subjects for which he has no use after leaving the school. For higher studies in particular subjects, students can be selected according to their aptitudes. They can be given opportunities of specialising in those subjects.

The Rishi's Convocation Address

In days of yore, Rishis taught only the Brahma Vidya to their students. Secular education was secondary. Their teaching was simple. You are not this body nor this mind. You are in effect Satchidananda Atma. When you realise this, all your desires will be gratified as the Atma is all-full, full of knowledge and bliss. Why is the Self regarded as Satchidananda? Everyone wants to attain immortality. That is because you are in essence Immortal. Therefore, the Self is Sat, the Eternal Reality. Even a fool if he is called a fool, is annoyed; behind the deluded and ignorant mind there is the Self which is of the nature of Chit or Consciousness. You are studying because there is an innate urge in you all to acquire more and more knowledge. That shows that the nature of the innermost Self is the Highest Knowledge. Bliss is your essential nature; therefore you constantly yearn for happiness. Therefore, Satchidananda is your essential nature. All the attributes of God are contained, as it were in these three main attributes. A knowledge of this will make you fearless, peaceful and blissful. This is what they thought.

At the end of his studies when the student was ready to leave the Gurukula to go back to his parental home and live the righteous life of a householder, the Guru delivered a unique Convocation Address. It is so soul-elevating that it has found a permanent place in our Upanishads. How inspiring is even the first injunction: Satyam Vada (Speak the Truth). If you stick to even this one virtue, you would achieve great glory, you would realise God. Make a note of this in your diary. Merely hearing these instructions-allowing these words to pass from one ear and out through the other ear will not do. You will have to put everything into practice. Speak the truth. Be righteous. Never neglect the study of scriptures. May your father be your God. May your mother be your God. May your teacher be your God. May the quest be your God. Give in charity, plenty and with faith and devotion. Tread in the footsteps of the great saints. Follow their commands. Such were the instructions. These are the truths that you will have to inculcate in the minds of the youth today.

Every student should be given the treasure that belongs to him-the Message of the ancient Seers and Yogins, a knowledge of India's most ancient system of Yoga. Yoga is the richest heritage of every man. It is because at least a handful of men have practised Yoga, in every age, that this priceless treasure has been preserved for us.

Real culture, real education, lies in the practice of Yoga. Yoga enables you to develop your body, mind, heart, will and spirit harmoniously. You can enjoy good health through the practice of Hatha Yoga. You will have abundant energy and vitality; you will enjoy peace of mind also, if you practise Yama and Niyama. These will give you a sound ethical background and develop your will-power also.

Life's Purpose

"Reflect: for what purpose have you taken this body? Not for eating. Not for playing cards and going to cinemas. Not for marrying and procreating children. You must have discrimination between the Real and the unreal. You must have strength born of wisdom.

editate and sing: Sivoham Sivoham Sivoham Sohan satchidananda Swaroopoham'. This Mantra alone will give yo immortality: 'I am all auspiciousness. I am He, the Infinite Brahm. I am Satchidananda Swaroopa, Existence Knowledge Bliss Absolute'. In reality, you are of the nature of Satchidananda Swaroopa. You are Eternal. You are Immortal. Along with your college studies, practise Yoga, little by little.

Many students complain of weak memory. Practise Sirshasan through which, you will be able to send a large quantity of blood to the brain-centers. They will be nourished well; you will have a very good memory.

Importance of Yogic Exercises

People are much weaker now than they were years ago. That is because students and young men do not know how to keep up Brahmacharya. They do not know how to protect themselves from the onslaught of Satan. They are not practising Yoga Asanas and Pranayamas, which will purify the body and mind, will remove all diseases and will help in concentration and meditation. You must learn Asans and Pranayamas and then you will enjoy good health and you will have a long life also.

The best foundation over which an everlasting edifice of life can be built is virtue. Spotless purity is the most important trait which every young man should acquire during the school-days. Brahmacharya will confer upon you countless blessings. You will have a brilliant intellect, clear mind and powerful will. You can master your lessons in no time; you can pass all your examinations with distinction. Moreover, you will enjoy good health throughout your life-time. You will grow into a superman.

Never even look at a novel. Don't enter a cinema-hall or drama-theatre. Avoid nautch parties. Do not indulge in stimulants like coffee and tea. Do not smoke. This is very important. Give up those articles of diet which excite and irritate the nerves. Take Sattwic diet.

Practise Yoga Asans, Suryanamaskaras and Pranayama daily. Sirshasan particularly is excellent for students and Brahmacharins. It transmutes your vital power into Ojas Shakti. It improves your memory and will-power marvellously. Sarvangasan is unrivalled thyroid-massage. You will enjoy everlasting youth if you practise this. Practise Matsyasan after it; it is the counterpose. Matsyasan expands your lungs, prevents shallow-breathing and ultimately T.B. and Asthma. Halasan, Padahasthasan, Paschimottasan-all these exercise your abdominal organs, augment the gastric fire, prevent and cure constipation and host of other ills. They also keep your spine elastic and youthful. Similarly, Ardhamatsyendrasan is an unequalled exercise of the spine. If the spine is healthy the entire body is healthy. Equally efficacious are Bhujangasan, Salabhasan and Dhanurasan. Uddiyana Bandha and Nauli Kriya, are wonderful abdominal massage. Finally do Savasan not only to relax all the muscles of the body, but to derive the maximum advantage from the practice of Asans.

You should also do a few rounds of easy Pranayamas. Suryanamaskar is a wonderful all-round culture. It is a beautiful combination of Asans, Pranayama, sun-bathing, worship of the sun, and vigorous physical exercise. You should all do at least 108 Suryanamaskaras every morning. You will enjoy radiant health. Health is the sine qua non. Without good health, you can neither have success in life nor God-realisation.

"Though the Asans and Pranayamas are parts of Hata Yoga, Hata Yoga itself is a part of Raja Yoga, Raja Yoga teaches you the way to attain Kaivalya through the restraint of the modifications of the mind. If you practise Raja Yoga you will have equipoise of mind. You will know how to control the Vrittis of the mind. If you sit for a long time in one Asan, you will have equipoise of the mind also. You will have to learn all these things. You will have to cultivate virtues. You will have to acquire Daivi Sampat which are described in the Bhagavad Gita.

Always reflect over the task before you. What is the task before you? What are you doing? Do you really thirst for God? Do you really thirst for higher Divine Life which alone will free you from the thraldom of the flesh? Are you trying to become a Superman? Have you got the discrimination which will give you real strength? Nothing in this world can give you lasting happiness and that lasting happiness is within you. Vai Bhuma Tat Sukham. You don't find this in your University books. It is beyond time, space and causation. Pin your faith on this and try to reach the goal. You may fall down a thousand times; but plod on in the spiritual path.

Worldly pleasures are like scratching for itching. Do not trust your intellect when it tells you that there is pleasure in the objects. Intellect is a frail instrument. Where is the intellect in delirium, when you are under the influence of opium, when you are under chloroform?

Mere Intellect Will Not Help

Do not surrender yourself to the scientists. They are not able to explain anything. When there are certain morbid conditions in the body, the doctor gives, what he calls, an alternative. Alterative is medical man's admission of failure. Idiosyncrasy is the doctor's ignorance. Intellect is finite and frail; it will not help you. Pure reason will lead you to intuition. Intuition transcends but does not contradict reason. You must develop this pure reason.

Intuition Before Science

You want to test everything in your laboratory. Even God you will want in your test-tube! These scientists have made life complex. You cannot demonstrate that Infinite Consciousness or Brahman in your laboratory. You will not find It so long as your mind flows out towards external objects. When you withdraw the senses from the objects, when you turn the mind inwards, then you will find the Atma, not otherwise. Then only will you find supreme happiness. Behind all these quarrels, wars and riots, there is Supreme Peace. Behind these sounds, noises, abuses, behind all speech, there is the stupendous Silence. Behind all this light there is the Supreme Light of the Atman. You will have to realise That through intuition. Meditate regularly in the carly morning hours. You will realise soon.

When you are young, you should not wear spectacles. You have not practised Suryanamaskar! You are not regular in your Gayatri-Japa. If you are regular in these and in reciting Surya Dhyana, you will not get eye-diseases. You will not have the need to wear spectacles. Those who are already doing Gayatri-Japa should increase the number. Those who are not doing should begin from today. As you progress from one class to the higher one, from B.A. to M.A., you should also progress in the spiritual path. Then you will enjoy supreme bliss, health and long life.

If you want to get microscope lens, you will have to grind, grind and grind. If you want to realise that Infinite Brahman, you will have to practise, practise and practise; you will have to free yourself from pettiness. You must develop divine virtues. You must be able to adapt, adjust and accommodate. After passing the examination, you will join some service. If you are not able to adapt yourself with the staff there, there will be constant friction and you will be thrown out of employment. When there is no adaptability between the husband and wife, there is always quarrel. You can win the hearts of all through adaptability. If you wish to cultivate adaptability, you will have to crush the self-assertive Rajasic nature and annihilate it. 'Do you know who am I? I will break your jaw'-such expressions should never come from your lips. You should rid yourself of all sorts of Abhiman, of all forms of egoism. You must again and again feel that nothing in this world can give you lasting happiness. Remember this always. Study; but side by side do some Asans. Otherwise bones will harden quickly and you will grow old prematurely. Asans keep the spine elastic. You will be ever young.

Sing the Pranava Kirtan.

OM OM OM OM OM OM OM
OM OM OM OM OM OM OM
OM OM OM OM OM Vichar
OM OM OM OM Bhajo-Omkar.

Om is the word of Power. It will purify you and give you power, knowledge, wisdom and salvation. You will get all the enjoyments of this world, success in all your examinations and freedom from births and deaths, too, if you do Japa of OM and sing OM. Before you begin to study your books, chant OM. The mind will be one-pointed and you can study your lessons well.

Sing OM, Chant OM, Meditate on OM.

May you all enjoy radiant health and long life. May you all shine as Jivanmuktas, Yogins, Bhagavatas, saints and Jnanins in this very birth.

FIFTEENTH MANDALA

JIVANMUKTI AND VIDEHAMUKTI

Jivanmukti is that state in which the sage gets established in Satchidananda Brahman. He becomes the Brahman. The phenomenal universe does not vanish from his vision. Just as the man who was duped in the beginning by the water in the mirage knows that it is only illusion after careful examination, so also the liberated sage fully knows that this world is mere illusion though it appears to him. Freedom from the Kleshas or afflictions is Jivanmukti. The liberated sage is not affected by pleasure and pain. He knows fully well that pleasure and pain, action and enjoyment are the attributes or Dharmas of the Antahkarana. He has now separated himself from the mind. He now stands as a spectator or witness of the mind.

Avarana Shakti and Vikshepa Shakti are the two Shaktis of Avidya. As soon as knowledge of the Self dawns, the Avarana Shakti is destroyed, Avarana Shakti is the veiling power. Vikshepa Shakti is the projecting power. This world is projected through the power of Vikshepa Shakti. On account of the Avarana Shakti you are not able to perceive the Satchidananda Brahman. On account of the destruction of Avarana Shakti, a Jnani is freed from birth and death. But Vikshepa Shakti (Lesha Avidya) remains like a burnt seed owing to the strength of Prarabdha. Therefore, there is appearance of the world for a Jivanmukta.

Just as trembling of the body on account of fear remains even after the illusion of snake in the rope is destroyed by the knowledge of the rope, just as the mirage appears even after the illusory nature of the water is understood, so also the world appears for the Jivanmukta even after he has attained Self-realisation, even after he has clearly understood the illusory. nature of the world. But just as the man who has understood the illusory nature of the mirage will not run after the mirage for drinking water, so also the Jivanmukta will not run after sensual objects like the worldly-minded people though the world appears to him. That is the difference between a worldly man and a liberated sage.

After the death of Dronacharya, there was a fight with Aswattama. Lord Krishna entered the battlefield with the pure resolve, "This chariot and the horses will remain as they are today till I return home after the battle is over." Aswattama utilised Brahmastra and Agneyastra. Though the chariot and the horses of Arjuna were reduced to ashes by the weapons of Aswattama, yet they remained intact on account of the pure resolve of Lord Krishna. As soon as Lord Krishna returned home, the chariot and the horses were burnt to ashes.

This physical body is the chariot. Virtue and vice are the two wheels of the chariot. The three Gunas represent the banner. The five Pranas are the ropes. The ten Indriyas are the horses. The five objects of enjoyment are the path. Mind is the rein. Intellect is the driver. Prarabdha is the Sankalpa. The fourmeans and Sarvana. Manana, Nididhyasana are the weapons. Satsang is the battlefield. Guru is Aswattama. "Tat Twam Asi" Maha-vakhya is the Brahmastra. Knowledge of

the Atma is the fire. As soon as the knowledge of the Self dawns, the world and body which represent the chariot and horses are burnt. On account of the force of Prarabdha, the world and the body appear to the vision of the Jnani or the Jivanmukta. Just as the potter's wheel continues to revolve on account of the force already given by the stick of the potter, even after he has removed the stick, so also the world and body appear for the Jivanmukta on account of the force of Prarabdha although in reality they are destroyed by the attainment of knowledge of the Self. This is called Bhatitanu Vritti.

That which gets destroyed is the Pratiyogi of destruction. By destruction there is the appearance of the Pratiyogi. In Badha there is no appearance of Pratiyogi; but Abhava (non-existence) in the three periods of time appears. This is the difference between destruction and Badha.

The Dharma of a man's Chitta that has the characteristics of agency and enjoyment is fraught with pain and hence tends towards bondage. The control of it (the Chitta) is Jivanmukti. Videhamukti follows when through the existence of Prarabdha, the removal of the vehicles (of the bodies) takes place like the ether in the pot after the pot is broken.

The destruction of Chitta is of two kinds, that with form and without form. The destruction of that with form is of the Jivanmukta; the destruction of that without form is of the Videhamukta.

As soon as the Prarabdha is fully exhausted, the Jivanmukta attains the state of Videhamukti just as the pot-ether becomes one with the universal ether when the pot is broken.

In Videhamukti, the world entirely vanishes from the vision of a sage. There is no Prapancha Prateeti. As soon as Prarabdha is exhausted by enjoyment, Ajnana which assumed the modifications of gross, subtle, and causal bodies involves itself into the Brahman. The Lesha Avidya (trace of ignorance that is found even in a Jivanmukta which is the cause for moving, eating, etc.) along with the effect (Karya) is destroyed by the Chetana (consciousness) that is contained in the Samskaras of Brahma Vidya. Just as the fire in the fuel burns the heap of grass and is itself burnt, so also the Chetana that is contained in the Samskaras of Knowledge, destroys the world, and the Samskaras of Knowledge, and are also destroyed eventually. Then the pure, self-luminous Satchidananda Brahman remains behind.

If one knows through direct intuitive perception, "I am Satchidananda Brahman", it is Sakshatkar or Self-realisation. From the very date on which one realises his own Aitma, he becomes a Jivanmukta.

The Jivanmukta roams about happily in this world as he is free from the three kinds of fevers. He is free from all sort of attachment and Vasanas. He is absolutely free from Raga-Dwesha. He is

established in right conduct. He is full of virtuous qualities. He does not feel: "I am the actor," "I am the enjoyer." He has a very large heart.

A Videhamukta is one for whom this world does not appear and there is no Brahmakara Vritti. He delights in his own self-luminous Satchidananda Swaroopa. His bliss is beyond the reach of speech. He is Ateeta.

The great Lord Siva explains to Kumara in Tejobindu Upanishad the nature of Jivanmukti (embodied salvation) and Videhamukti (disembodied salvation) as follows:-"I am Chidatma. I am Para-Atma. I am the Nirguna greater than the great. One who will simply stay in Atma is called a Jivanmukta, He who realises: 'I am beyond the three bodies, I am the pure consciousness and I am Brahman' is said to be a Jivanmukta. Ho is said to be a Jivanmukta who realises: 'I am of the nature of the blissful and of the supreme Bliss, and I have neither body nor any other thing except the certitude—I am Brahman— only'. He is said to be a Jivanmukta who has not at all got the 'I' in his self, but who stays in Chinmatra (absolute consciousness) alone, whose interior is consciousness alone, who is only of the nature of Chinmatra, whose Atma is of the nature of the all-full, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Atma is of the nature of pure consciousness, who has given up all affinities (for objects), who has unconditioned bliss, whose Atma is tranquil, who has got no other thought (than Itself), and who is devoid of the thought of existence of anything. He is said to be a Jivan-mukta who realises: 'I have no Chitta, no Buddhi, no Ahamkara, no sense, no body at any time, no Prana, no Maya, no passion and no anger. I am the great. I have nothing of these objects of the world, and I have no sin, no characteristics, no eyes, no Manas, no ear, no nose, no tongue, no hand, no walking, no dreaming, nor casual state in the least, nor the fourth state." He is said to be a Jivanmukta, who realises: All this is not mine, I have no time, no space, no object, no thought, no Snana (bath), no Sandhya (junction-period ceremonies), no diety, no sacred places, no worship, no spiritual wisdom, no seat, no relative, no birth, no speech, no virtue, no vice, no duty, no auspiciousness, no Jiva, not even the three worlds, no salvation, no duality, no Vedas, no mandatory rules, no proximity, no distance, no knowledge, no secrecy, no Guru, no disciple, no dimicution, no exness, no Brahma, no Vishnu, no Rudra, no moon, no earth, no water, no Vayu, no Akasa, no Agni, no clan, no Lakshya (object aimed at), no mundane existence, no meditator, no object of meditation, no cold, no heat, no thirst, no hunger, no friend, no foe, no illusion, no victory, no past, present nor future, no quarters, nothing to be said or heard in the least,
nothing to be done (nor attained), nothing to be contemplated, enjoyed or remembered, no enjoyment, no desire, no Yoga, no absorption, no qarruity, no quietude, no bondage, no love, no joy, no instant joy, no hugeness, no smallness, neither length nor shortness, Neither increase nor decrease. neither Adhyaropa (illusory attribution) nor Apavada (withdrawal of that conception), no oneness, no manyness, no blindness, no dullness, no skill, no flesh, no blood, no lymph, no skin, no marrow, no bone, none of the seven Dhatus, no whiteness, no redness, no blueness, no heat, no gain, neither importance nor non-importance, no delusion, no perseverance, no mystery,

no race, nothing to be abandoned or received, nothing to be laughed at, no policy, no religious vow, no fault, no bewilderment, no happiness, neither knower nor knowledge, nor the knowable, no Self, nothing belonging, to you or to me. neither you nor I, and neither old age nor youth, nor manhood; but I am certainly Brahman. I am certainly Brahman. I am Chit, 1 am Chit." He is said to be a Jivanmukta who cognises: "I am Brahman alone. I am the supreme," No doubt need be entertained about this; 'I am Hamsa itself, I remain of my own will, I can see myself through myself, I reign happy in the kingdom of Atma and enjoy in myself the bliss of my own Atma.' He is a Jivanmukta who is himself the foremost and the one undaunted person, who is himself the Lord and rests in his own Self.

SIXTEENTH MANDALA

ESSENCE OF YOGA AND VEDANTA

Yoga is union with God. There are four main Yogas to suit the four main temperaments. For the man of active temperament there is the Karma Yoga. For the man of emotional temperament, the Bhakti Yoga is the best. For the man of mystic temperament, the Raja Yoga is prescribed. And for the man who is endowed with discrimination, Jnana Yoga or Vedanta Sadhana is given. This discrimination is not the ordinary worldly intelligence; it is discrimination between the Real and the unreal, between Atma and un-Atma. It is very rare to find such discrimination now-a-days. You can easily pass a few examinations and acquire some knowledge. That is Vyavaharic Buddhi. That is also good. That too develops many talents. But with that intelligence, you cannot attain Atma-Jnana. The bread-winning education that the Universities impart now-a-days will not enable you to attain Atma-Jnana. That discrimination is different. It is Paramarthika Buddhi. It is Suddha Manas, the mind purified of all worldliness. For a man endowed with such a discrimination only is Vedantic Nididhyasan possible.

But, the Yoga of Selfless service is the best. It is the easiest
and surest way for attaining God-realisation. Service of the sick and the suffering demands complete absence of Ghrina (disgust) and positive love for all and an intense desire to serve all. This one Yoga is quite sufficient; in it Bhakti is automatically combined. The doctor feels that he is serving Lord Narayana only in the form of sick. He realises that it is His Achintya Shakti that flows through his hands and heals the patient. You do nothing. It is the Lord's Will and His Grace alone that work. You are His instrument. At the same time, mentally, you go on repeating the Lord's Name. Sri Ram, Sri Ram, Sri Ram. This will bring His Grace in abundance upon you. These two combined will enable you to achieve very rapid spiritual progress and attain the Goal of Life here and now. Such selfless service will purify the heart. In that only will the Light of the Lord descend. The highest Knowledge, Atma-Jnana, will dawn in your heart of its own accord. You need not study the Vedantic texts and practise Nididhyasan. This Sadhana itself will very soon lead you to the goal; and the realisation of Vedantic Truths will spontaneously blossom forth in

your heart. Such is the glory of this Yoga-the relief of suffering. To the doctor and the nurse, Self-realisation is very near at hand. If you perform your duties with the proper Bhava, you will very easily and quickly attain God-realisation. Serve all with Narayana Bhava, See the Lord in all. Feel that you are an instrument in His Hands. And, go on repeating His name mentally all the while you are serving the sick.

There is an infinite potency, an Achirtya-Shakti in the Lord's Name. Japa and Kirtan—the practice of Bhakti Yoga is in no way inferior to Vedanta. Bhakti Yoga is specially suited to people of emotional temperament. It is specially suited to ladies who are full of the quality of Sneha. Women are full of love and devotion. They can attain God easily through the practice of Bhakti Yoga. Even when you are doing your
household work, when you are engaged in serving the sick and the suffering, go on repeating Sri Ram, Sri Ram, Sri Ram. Do Japa of the Mantra in the early morning hours, Brahmamuhurta. This is the best time for Japa and Dhyana. The mind will become one-pointed very easily. It is like clean state then, you can write whatever you like on it. Repeat Sri Ram, Sri Ram, Sri Ram. The shorter the Mantra, the greater the concentration, Ram Ram Ram. But, as you are householders, you need money and worldly prosperity, too. Therefore, the grace of Lakshmi is necessary. It is better to repeat Sri Ram. Generate the current in the early morning. Then keep it up throughout the day. The current generated in Brahmamuhurta will stand in good stead throughout the day. It will enable you to face the battle of life with calmness, patience, equanimity and alterness. Such is the glory of the Lord's Name. You can yourself experience it. Do Japa and Kirtan from today. After sometime, analyse and ask yourself: "What was my nature before I started the practice what is my nature now?" You will realise the power of the Lord's Name.

When you do Japa or Kirtan, concentrate on the form of your Ishta-Devata either in the heart-lotus or in the Trikuti (space between the two eye-brows) or on the crown of your head. The heart-lotus is the place that Bhaktas choose; Trikuti is for the Raja Yogins and crown of the head is generally for Vedantins. When you maditate upon the Lord in the heart-lotus and do Japa or Kirtan of His Name, your emotions will be purified and divinised. Devotion for the Lord will grow. Cosmic love will come to dwell in your heart.

Bhaktas should practise Saguna Dhyan. Meditate on the form of your Ishta-Devata, on the form of some great saint or even on the form of your father or ideal. But a form is absolutely necessary. The mind wants a prop to lean upon. It cannot all at once jump to abstract meditation. Meditate on any form you like. If you meditate on the form of Lord Jesus, for instance, you will be reminded of His Crucifixion, of His great Sacrifice, of His teachings and of His Sermon on the Mount. You will be reminded of His utterances: "Blessed are the meek…....Blessed are the righteous." You will grow in virtue and meekness also.

You can repeat any Name of the Lord you like, any Mantra. But the Mahamantra—

"Hare Rama Hare Rama Rama Rama Hare Hare
Hare Krishna Hare Krishna Krishna Krishna Hare Hare"

is specially meant for this Kali Yuga. Lord Narada approached Brahma and said: "Oh Lord, the people of Kali Yuga will not be able to practise intense austerities and cannot observe lifelong Brahmacharya to enable them to attain Moksha through the practice of Raja Yoga or Jnana Yoga. Kindly have mercy upon them and tell me an easy way by which they, too, can attain Moksha." Then Brahma gave him this Maha-mantra, singing which man can attain God-realisation very easily in this Kali Yuga. For repeating the other Mantras-like the Sri-Vidya, Bala-Mantra, etc.,—you have to observe some very essential rules like taking bath, etc. But this Mahamantra you can repeat whenever and wherever you like, after or before bath, in your bath-room. There are no rules and regulations. That is the unique glory of this Mahamantra. Therefore, I always sing it wherever I go, at all Satsang gatherings. And I ask everyone to repeat the great Mantra. It is a Moksha-Mantra. Kindly therefore sing this Mantra along with me now:

Hare Rama Hare Rama Rama Rama Hare Hare
Hare Krishna Hare Krishna Krishna Krishna Hare Hare.

Just as a doctor prescribes dietetic regulations when he gives you a prescription for the cure of ailment. There are certain disciplines which alone will enable you to derive the maximum benefits from the Mahamantra. Speek the truth. Practise Ahimsa; develop cosmic love. Love all. Serve all. Be pure in thought, word and deed. These are all the Yama-Niyamas which are prescribed by Patanjali Maharshi for those who take up the practice of Raja Yoga. They are the foundations of Yoga. Ahimsa, Satyam and Brahmacharya form the bases of Yoga Sadhana. Without these no Sadhana will be fruitful. Energy leaks in various ways. Unless this is stopped, you cannot fill the pot of Sadhana. You must eradicate lust; you must annihilate anger. Then only will you be able to conserve your energy and devote it to Yoga Sadhana. Anger depletes your energy. It is because you lack in discrimination that you become angry at trifles. What a great havoc is caused by a mere word!

A young man and his wife were living harmoniously together. They had all that they wanted to make their life happy. They had wealth and children, bungalows and bank balance. They were devoted to each other. One day there was a slight exchange of words. During the course of this conversation, the husband said: "If you don't have peace of mind here, you can go wherever you like." He did not mean it; he was very loving and kind; but a little irritability brought out these words from his lips. These words upset the wife so much that the very same night, she left the house, left her children and husband, threw away her ornaments, etc., and perhaps jumped into the river. What a calamity! All because of a mere word. On account of such sensitiveness, a whole life is ruined. The husband roamed about here and there in search of his wife. He came to my Asram

also. But to no avail. If the husband had controlled his temper, this tragedy could have been averted. Or, if the wife had wisely borne the few words with patience, nothing would have happened. What is there in an insult? It is a mere vibration in the air. 'Bear insult, bear injury, this is the highest Sadhana." Control that irritability; nip it in the bud. Do not allow it to assume the big form of a wave of anger. Only then will you progress in Sadhana.

And, then, you should have positive love for all beings. Share what you have with all. Have a large heart, This is the short-cut to Cosmic Consciousness. This is the key to Self-realisation. You should feel that the One Self dwells in all. This is Vedantic Sadhana or Jnana Yoga. Discriminate. Negate the non-Self, all these names and forms. Perceive the Reality that is hidden in all these names and forms. Feel: "I am the all. I am the Self that dwells in all. I am Self of the worm, the mighty king, the tree, the sparrow and the crow." You don't do that now! You fight with the porter on the station platform for two annas. You take the best fruits yourself and give only stale plantains to the scavenger. I call the scavenger "Health Officer." Without the scavenger what will our Health Officers do? You don't give equal treatment to your servants. Then, how do you expect to have Cosmic Consciousness? When you bring sweets from the bazaar, you should distribute them first to the poor children standing on the road; and then only give them to your own children. Then will your heart expand. Not otherwise. When you have a cup of milk in your hand and you are about to take it, you should gladly part with it if there is some poor man in need of it. You should run to him and offer it to him. Then will your heart expand. You have heard of the story of Namdev. A dog took away his roti. He did not get angry. He ran after it with a pot of ghee in hand saying: "Oh, Lord, that dry bread will hurt your mouth, Kindly allow me to apply this ghee to the bread." The Lord gave Darshan to him at that moment. He saw God in dog. Such should be your heart. Then will you realise the Lord who pervades all beings.

Constantly repeat the Vedantic Formulae: Akhanda, Satchidananda, Ekarasa, Paripurna, Ahamatma, Nirakarah, Sarvavyapi, Swabhavatah, Even through you may not at once realise the truth of these formulae, go on repeating them. They will produce tremendous influence on your intellect. In due course you will realise their significance. At the same time, you should practise equality and unity in your daily life. Give up that superiority complex. If you feel that your own Self dwells in all, will you treat your servants as your inferiors? No. All are one. The king and the peasant, the Pandit and the illiterate man, the saint and the sinner—in all of them dwells the same Self. Do not hold the sinner in contempt. The sinner is never an eternal sinner. Put him in the company of a saint. He will be transformed in no time and he will shine as the greatest saint in no time. Study the Tenth Chapter of the Gita: The Lord says that He is the best of everything, and finally "I am the gambling of the cheat." This proves that the sinner too, is God only. This perception of Unity is the mainstay of Vedantic Sadhana or Jnana Yoga Sadhana.

Jnana Yoga demands Vairagya as its prerequisite. Vairagya is indispensable whatever be the path you choose. Householders are terribly afraid even to hear this word "Vairagya". Vairagya or Yoga does not mean running away to the Himalayan forest!
Give up this inordinate clinging to worldly objects-that is Vairagya. You should live for a sublime ideal. Ladies should cultivate this Maitreyi-element. "Oh Lord, even if the wealth of the whole world is given to me will I become Immortal?" asked Maitreyi when her husband Yajnavalkya offered to divide his immense property between her and Katyayani. Do you have such aspiration? You run after ornaments and silk sarees; your greatest aspiration is to beautify yourself with powders, lip-stick and scent. These things only hide the real beauty, the Beauty of beauties-the Self within. They make you and others forget the Atman.

This is the work of Maya. Maya hides the Real and makes the unreal appear as Real. This whole universe is nothing but God. But do you see God everywhere? No. That is the work of Maya. Maya makes you think that these tea-cups and laddus, these bungalows and motor-cars alone are real. Maya makes you think that real strength lies only in possessing the biggest bank-balance and the greatest happiness lies in having several bungalows, one in Mussoorie, another in Bombay and a third in Darjeeling, and in taking tea, coffee and Bourne Vita. I say, if there is real pleasure in these things, they should produce homogeneous pleasure-always to all people under all conditions. The third cup of milk produces nausea. Milk disagrees with many people. Why is this so? It is because there is no real happiness in these objects.

The Quetta earthquake, the Bengal famine and Pakistan trouble have awakened you and given you a certain amount of worldly wisdom. What happens when the bank fails and when you lose your bank balance? Your heart also fails. If you had not spent all your time in earning money and had devoted some portion of your time to amassing the wealth of Divine Name, the Japa-wealth, the Kirtan-treasure, then you would have enjoyed peace of mind under all circumstances. You would never lose heart.

Youth is wasted. Youth is the most precious period of life. Remember: in old age you will not be able to do any Sadhana. When all your energy has been squeezed out at the office and home, there will be none left in old age even to enable you to sit in Padmasan for a little while and practise Pranayama. Wake up now. Offer a pure, fresh, fragrant flower in full bloom, here and now. You need not run away from your home. But, remaining in the house spiritualise all your activities. Do Japa of God's Name. Love all and serve all. Even while you work, repeat the Lord's Name.

But you have no time to introspect and think of the Goal of Life! The moment you get up in the morning, you put on the suit and boots and run to the office. You waste all your time in novels and newspapers. Gup-shup! You should give up this idle-gossiping today. You may read the newspaper for five minutes if you find it is necessary for your work. But people generally live in the newspapers. Every moment they want some excitement or other. All that they want is a little

sensation, a little litillation of the nerves. Remember; if you take too much of proteins, you will get albuminuria. If you take too much of sugar, you will get diabetes. If you indulge in sensual pleasures too much, you will be stricken with paralyis in old age. These things cannot give you Eternal Satisfaction, Eternal Bliss, and Parennial Peace. Give up running after these sensual pleasures. That is Vairagya, not running away to a cave in the Himalayas. Kaupeena Vantah Khalu Bhagyavantahs: It is the Sanyasin or sage clad in a loin cloth who is the most blessed and happiest man in the world. Because he has got the real wealth, the inexhaustible wealth of Atma-Jnana, which no dacoit can rob. Acquire this wealth now. And roam about freely as a Jivan-mukta, Yogi, Sage or Bhagavata.

Let me remind you of the last word of the Upanishads: Tat Twam Asi. Thou Art That. Even when you are clad in rags, even when you are on the roll of unemployment, even when you have nothing to eat, even if your family drives you out because

you are not earning a good income, assert and feel: "Chidananda Rupah Sivoham Sivoham." That is the real strength born of wisdom; this Jnana is the greatest wealth, the inexhaustibie treasure.

This is the Goal, whether you are a Bhakta, Karma Yogi or Vedanti. What is needed is the annihilation of this little seif. this little self-arrogating ego. The Bhakta annihilates the ego through self-surrender; the Karma Yogi through self-sacrifice; the Vedanti through self-denial. But all these achieve the same result—annihilation of the ego. Sadhana is very simple. Simplify, purify, intensify. Simplify your life; purify your heart; intensify your Sadhana and meditation. Adapt, adjust, accommodate; bear insult and bear injury. Equip yourself with discrimination, dispassion and determination. Then through enquiry, discovery. and recovery, attain Knowledge of the Self.

May God bless you all with health, long life, peace, prosperity and Eternal Bliss. May you all shine as Jivanmuktas, Yogins, Bhagavatas and sages.

SEVENTEENTH MANDALA

ADHYATMA YOGA

Atma Va Are Drashtavyo Srotavyo Mantavyo Nidhidhyasitavyah! The Self alone should be seen, heard, thought of, and meditated upon. This is the ideal of the Adhyatma Yoga, th Yoga of the innermost Self. All the senses are turned inwards. Constantly negating all names and forms, the Yogi strives to perceive his own Self, within and without. He sees the entire universe within his Self. Whatever his eyes alight upon that he sees as the Self; whatever his ears hear, that he understands as the Self; whatever his mind thinks of, that he knows as the Self.

His consciousness is pervaded and permeated by the knowledge of the Self. This is the supreme state of Kaivalya or Moksha. The Yogi rests for ever established in the supreme non-dual state.

He becomes a great Muni and Mouni. He has no need to talk because there is none other than his Self. There is neither ignorance nor ignorant souls in his vision. Everything is Supreme Light. It is all the Self and Self alone everywhere.

For a time after the Yogi attains to this exalted state, his body appears to live and move about. This is due to the past momentum. In fact the ego has been completely destroyed, beyond resurrection. When this momentum too is lost, the Yogi's body drops down.

Wherever he goes, he radiates peace and the highest happiness. A look from his eyes, a smile from his lips, his very proximity will elevate you to splendorous heights of spiritual felicity. He is an Apta-Kama. He has Satya-Kama, Satya-Sankalpa. Through him Divine Grace flows in super-abundance. The dust of his lotus feet will purify your heart and confer all the blessings upon you. The ground trodden by such a Yogi becomes a holy Kshetra. The river in which he happens to bathe himself becomes a Holy Tirtha. The land in which such a Yogi lives is Punya-Bhumi. The age in which such a Yogi lives is the Golden Era. He is God on earth.

Ruthlessly abandon all that is Anatma. Persist in the enquiry of "Who am 1?" Burn the ego in the fire of Swaroopa-Jnana. Similarly, enquire into the real nature of all names and forms and arrive at the all-pervading Truth or Brahman. Allow no Sankalpa to arise in your Chittha. Permit no desire to detract your attention from your great Lakshya. Like the hunter who has spotted his target and drawn the string of his bow, fix your attention on the inner Lakshya, Atman, and shut out all other thoughts. Be dead to the world. You will soon attain to perfection in Adhyatma Yoga.

Long, hard and strenuous preparation is necessary in order to attain perfection in this Yoga. One should seek to find satisfaction of all longings and desires in the Self alone. The Brahmin should seek his wisdom in the Self. The Kshatriya should seek his power in the Self. The Vaishya should seek his wealth in the Self. The Shudra should seek his service in the Self. The object of all your quests should be the Self. The object of your adoration should be the Self. The object of your burning desire should be the Self. The end and aim of your life should be the Self. The goal of your very existence should be the realisation of the Self. Then will you be able to attain the Supreme Perfection in Adhyatma Yoga in the twinkling of an eye.

EIGHTEENTH MANDALA

ADVAITA BRAHMA YOGA

Ekameva Advaitiyam Brahma; declare the Upanishads. Brahman is one without a second. That one alone appears as many. Many-ness is illusion. A defect in the vision creates this illusion of multiplicity where one alone exists.

There are a few pieces of coloured glass in a kaleidoscope. There are a number of mirrors placed one facing the other in it. When you rotate the kaleidoscope, various patterns seem to be produced in it. You know it is an illusion created by the juxtaposition of mirrors and the particular angle of vision. Similarly, this jugglery of world-show is kept up by the deluding power of Maya.

Look up. You see a beautiful blue dome covering the earth. It seems to be your protecting shield. It seems to be perfectly solid and strong. Yet, you know that is nothing but mere void. In this limitless void, this little earth, the mud-pill, stands perilously suspended. The blueness and the domeness are created by optic illusion.

Take a small round pill. Place it on the palm of your left hand. Make a scissor-cross with the first and middle fingers of your right hand. Try to feel the pill at the apex of the joint formed by the scissor-cross. Let the right side of the middle-finger and the left side of the first finger feel the pill. Gently roll the pill with this scissor-cross. How many pills are there? You will definitely feel there are two. Even if you actually look and see with your eyes that there is only one, you will actually feel through the fingers that there are two. This is an illusion created by the sense of touch. Similarly, the one Brahman is falsely shown to be a multiplicity of objects, by delusion or ignorance.

Constantly meditate on the state of deep sleep. There are no objects during deep sleep. There is no multiplicity. One alone exists. You enjoy peace and happiness. That is your real nature. You don't realise it during deep sleep, because there is the veil of ignorance. In Samadhi this veil is rent asunder and you will realise the existence of Brahman which is One without a second.

NINETEENTH MANDALA

ANASAKTI YOGA

BAHYASPARSHESHU ASAKTAATMA VINDATYATMANI YAT SUKHAM
TAT BRAHMA YOGA YUKTAATMA SUKHAM AKSHYAM ASNUTE.

TAT AKSHAYA SUKHAM – inexhaustible Bliss you can have only in Yoga, in non-attachment to the objects of the senses.
The pleasure that these objects give you is only another name for pain. Real Bliss can be had only in the Atman, the Brahman or the Bhuma. You should acquire a knowledge of this Atman; to know the Atman is to become the Atman to realise the Atman.

Acquire serenity of mind which comes through the annihilation of Vasanas. Vasanas produce restlessness. A Viveki knows that sense pleasure is pain only; his mind turns away from the objects and rests in the own Self in deep meditation.

When the mind moves away from the contact of the senses man enjoys Supreme Happiness in his own Self, an inexpressible, infinite Bliss. He who destroys the cravings, the Trishnas and Vasanas is a great Dheera. He will be able to control the senses, control the mind, thin out egoism and rest in his own swaroopa. Not he who boasts of his intellectual powers.

Great is the power of environment. Those who feel uplifted when they are in holy places like Rishikesh, and breathe the peace of the holy air, often lose the fine moods as soon as they enter the train at Haridwar, One must frequently withdraw from the meaningless hurry of the worlds into such places, to refresh the spirit, imbibe vigour of will. Solitude and holy associations are great curatives for the soul.

If some people have plans of social or political reform, let them carry out those plans for the real good human beings. But, if these people are to achieve a lasting transformation, they must have a spiritual faith and prepare themselves through Sadhana and service, Otherwise they will remain immature leaders. People must cultivate their own Sattwic Bhava by service if their reform is to be something more than a bubble in the stream of history.

To feel that you are not the doer will add to your capacity to act. You feel that you can draw from an inexhaustible source of energy. Your ego cannot take you far. But once you open the secret channels of the Divine you will never lack the power to act rightly, you will have the ineffable joy of working for an omnipotent Master.

To the Jnani the soul is actionless, passionless, unchanging, eternal. The Supreme Consciousness does not share the life of the Jiva. It is not tainted by, action. It watches; it witnesses and surveys, but it is not that which motivates action. Prakriti's ever-changing drama is enacted, but the supreme Atma is above it. Therefore, for the Gyani, sorrow and joy, wealth and poverty, the world of qualities, the manifested universe, have essential authenticity.

TWENTIETH MANDALA

ASHTANGA BAUDDHA YOGA (BUDDHISM)

NOBLE EIGHT-FOLD PATH

The extinction of craving (tanha) or trishna (thirsting for sensual pleasures) can be achieved by the noble eight-fold path i.e., the practice of—

1. Right belief, right understanding or right views;
2. Right aspiration;
3. Right speech;
4. Right conduct or right action;
5. Right living or right means of livelihood;
6. Right exertion;
7. Right mindfulness or attentiveness;
8. Right concentration or meditation.

The Eightfold noble path is the absolute way to reach the goal of Nirvana in this life.

Buddha makes Sila or moral conduct the stepping stone to the higher stages of meditation and wisdom.

Buddha lays great emphasis on the way of life. He avoids the two extremes of self-indulgence and self-mortification and prescribes the Middle way.

Lord Buddha said, "There is a Middle way, O recluses, avoiding the two extremes, discovered by the Tathagata—a path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana."

What is the Middle way? It is the Noble Eightfold Path which constitutes, so to say, the entire ethical code of Buddha.

(1) RIGHT VIEWS OR RIGHT BELIEF

(Sama-Drishti)

Right view is right understanding. Rejection of all uncritical convictions, superstitions and deluded belief is right view or right belief or right understanding. The intellect is trained or disciplined to see things in their proper perspectives. Right understanding leads to Right Aspirations or the higher and purer aspirations towards renunciation, benevolence and kindness. Right knowledge of the existence of suffering, the origin thereof, its cessation and the way towards the liberation from suffering constitute right understanding.

Right views are undoubtedly essential before you can succeed in any attempt. Wrong views should be purged out. If the foundation is properly laid, the superstructure becomes strong and stable.

Only if you are free from prejudice you can entertain right views. Lack of right views has been the cause for religious persecution, misunderstanding and quarrels in the world.

(2) RIGHT ASPIRATION

(Sama-Samkalpa)

Right aspiration leads to the attainment of the summum bonum Nirvana, Right aspiration consists of keeping the goal before the mind's eye and attempting to achieve Nirvana or the state of perfection where there will be an end of all sufferings, sorrows and pains. Right aspiration must be strengthened by renouncing all sensual pleasures and developing dispassion. Right aspiration is the right mental attitude, sympathy and selflessness.

(3) RIGHT SPEECH

(Sama-Vacha)

Right speech consists in uttering the truth and speaking sweet, loving words and avoiding slander, abuse, gossip or vain talking, Buddha said: "Let no one cause any one to utter falsehood nor approve of those who speak falsely. Speech at the right moment accomplished by argument, moderate and full of sense is Right Speech. Its opposite produces quarrels and unhappiness in this world. It is very important for everybody to cultivate Right Speech. Discipline of speech is Vak Tapas.

(4) RIGHT ACTION

(Sama-Kammanta)

Light action consists in abstaining from killing, stealin dultery or unlawful sexual intercourse and drinking liquo Buddha laid a strong emphasis on sexual purity. The monks were advised abstinence from thinking, talking, or acting sexually. Service of the poor and the sick and all acts of positive good and kindness in general, constitute Right Action.

(5) RIGHT LIVING

(Sama-Ajiva)

Right living consists in earning one's living by fair or honest means. Foul means of livelihood must be strictly avoided. One should earn his livelihood by the sweat of the brow. Buddha asks his

followers to refrain from five trades, viz., trading in arms, in living beings, in flesh, in intoxicating drinks and in liquor. Hunting should be given up.

(6) RIGHT EXERTION

(Sama-Vyayama)

Right exertion consists in not allowing the mind to have evil thoughts, to eradicate those that have already arisen or become habitual and to cultivate good thoughts and good states of the mind and to strengthen those good thoughts which have already arisen. To abandon evil and to develop the good is right effort or right endeavour. Right exertion is a constant endeavour and self-examination, self-analysis and self-control.

(7) RIGHT MINDFULNESS

(Sama-Sati)

Right mindfulness or right attention is to develop the quality of awareness. It consists in always remaining self-possessed, not being subject to hankering or defection or forgetfulness. The consciousness is fixed on Nirvana and all sensations and perception are abandoned. Right attentiveness is alertness. You will have to keep your eyes wide open so that you may receive the correct impressions and profit by them and reject those which are pernicious or harmful.

(8) RIGHT CONCENTRATION

(Sama-Samadhi)

Right concentration or right meditation or right Samadhi is giving the mind a proper direction in the four meditations. By right Samadhi, the four illuminations are realised and Nirvana is attained in perfect consciousness. This step is absolutely necessary for attaining Nirvana. This is the highest stage of development in the Buddhistic way of life through which one realises the eternal peace of Nirvana. It is a form of mind-culture which enables one to develop the latent spiritual forces in order to realise perfect knowledge.

These are the eight steps in the way of Life presented by Lord Buddha which annihilate suffering of all kinds and lead to the attainment of Nirvana or emancipation. The cultivation and acquisition as a habitual frame of mind of these eight positive ideals constitutes Arhatship, which is the Buddhist ideals of life. The noble eightfold path destroys lust, anger, greed, malice/and other evils and purifies the heart. Then dawns Bodhi or enlightenment which bestows perfect everlasting peace, eternal bliss and immortality.

TWENTY-FIRST MANDALA

ASPARSA YOGA

Sparsa means touch. Asparsa is non-touch or non-contact. The senses and the mind are in contact with the objects. You get perception and knowledge of objects through the avenue of senses. Asparsa Yoga disconnects the mind from the senses and their objects.

Asparsa Yoga is that Yoga which culminates in Nirvikalpa Samadhi. The individual soul is in contact with the supreme Brahman or the Higher Self. There is no real touch or contact as in the perception of objects. Here the mind gets dissolved in Brahman. Hence it is called Asparsa Yoga.

A thing which does not exist in the beginning and in the end, does not exist in the middle also. There is no pot in the beginning. When it is broken there is no pot. It is all clay. Even when you see a pot you should strongly think that there is no pot. This is the strong determination of a viveki.

Similarly there is no body in the beginning. It is all SWARUPA. In the end, when you become a VIDEHAMUKTA. there is no body. So even when you see this body, you must think, it does not exist at all. It is all Bhranti (illusion). Thus through YUKTI you can prove the Abhava (non-existence) of the world.

Sruti also supports the above statement.

“SARVAM KHALVIDAM BRAHMA NA-IHA NANASTI-KINCHANA"

"All is Brahman. There is no such thing as diversity." Take this illustration of mirror; you see the reflection of your face in the mirror. Is it real? Do you take it as a solid reality? You are perfectly aware that it is all unreal, a mere appearance only. You know that the real thing is something else, your own self, and a mere false reflection appears in the mirror.

Even so a Vedantic student takes the world and body as a mere appearance. He is fully aware that the only reality is Frahman. He denies the appearance and constantly identifies himself with Brahman.

There is no world in deep sleep. This goes to show that only when there is the mind, there can be a world. The world exists because there is a mind. If you can consciously destroy the mind by concentration and SAMADHI, the whole world will vanish. NIRVIKALPA BRAHMAN alone will remain. The world is only a mental creation.

JAGRAT (waking) state is a long dream only. The Lakshanas (characteristics) of dream are found in the waking state also. Fire burns you in the dream. A tiger bites you in the dream. A knife cuts your finger. The only difference is that the JAGRAT is a long dream. All objects in the JAGRAT are everchanging. Even though you see them in the morning, as soon as you get up, they are not the same. Water is ever flowing. You cannot take a bath for the second time in the same water. A new wick comes to the surface in the lamp every minute. The child grows daily. Atoms rotate with a tremendous speed. The atoms of Mr. 'A' pass on to Mr. 'B'. The atoms of Mr. 'C' come to Mr. 'A'. These are all scientific facts. For an ordinary man the world of yesterday appears as same today also. But this is not the case. Your father is alive. You dream, he is dead. You see many other fantastic contrary things. This indicates that the mind fabricates many false pictures and images.

A man with colour blindness sees red colour in a green object. A man with nyctolopia (night-blindness) cannot see at night. A man with paralysed hands will not have any feeling of hardness when he touches a piece of stone. If you have perverted exaggerated feelings, you will have hard feeling in butter and soft feeling in stone. The fall of a small pin will produce a sound like thunder when you hear at microphone. This world is a play of colours and sounds. It is a play of nerves. Things are not as they appear to be. The five INDRIYAS deceive you, every moment. Wake up. Be on the alert.

Time also is a false thing. It is also a mental creation. When you are concentrated, three hours appear as half-an-hour. When the mind is wandering half-an-hour appears as 3 hours. In dreams, within 10 minutes, you see events of 100 years. The mind will make one KALPA as one minute and one minute as one KALPA. When you are tired, even one furlong appears as a mile. When you are brisk and active, 3 miles appear as one mile. Even right and wrong are mental creations.

The earth is in reality like a| round ball. But it appears flat. It is in constant motion. It moves with a tremendous velocity. But it appears to be fixed in one place. Is this not a mental deception? Is this not jugglery of the INDRIYA, eye, a play of the lens? You cannot place much faith in PRATYAKSHA PRAMANA (proof by direct perception). A VIVEKI in whom discrimination has dawned has new eyes to see now. He rejects this world as mere straw and takes the substratum only at the back as the solid reality. He takes this world as a false show (CHITRAPAT) kept up by that igenious juggler-Maya-with the help of the mind.

From he above facts, illustrations, YUKTIS and utterances of SRUTI it is quite clear that there is no world in reality and that it is a mere appearance due to ignorance or BHRANTI. The only reality is Brahman or the Absolute.

There is no contact of ether with any object, though it is the substratum for the elements and objects. Even so, there is no contact of Brahman with the mind of the aspirant.

Just as a lump of sugar dissolves in water, so also the mind of a Yogi, or sage dissolves in Brahman.

O! Mokshapriya! Melt your mind also in the subtle Brahman and realise the fruit of Asparsa Yoga, viz., Immortal Bliss.

TWENTY-SECOND MANDALA

ATMA YOGA

Atma Vidya or Knowledge of the Self will dawn in you through Atma Yoga. The great sages lay great emphasis on self-surrender to the Lord, and emphatically assure you that the Lord in His Infinite Mercy saves you, uplifts you and leads you to Himself. He reveals Himself to you. This is Atma-Yoga.

Not by developing a keen intellect which can indulge in hairsplitting arguments and logic-chopping, not by getting by heart hundreds of texts, nor by all kinds of austerities, can the Atman be realised; through self-surrender alone can you realise Him. The Upanishads emphatically declare that the Atman reveals Hisself to that person whom He chooses. Your work consists in making yourself fit to be chosen by Him and then, to wait.

In you there are two forces. One is the Pure Self, the divine element in you. Daivi Sampat or divine qualities like purity, truthfulness, cosmic love, selflessness, mercy and others, abide in this Higher Self. The other is the lower self, the impure mind in which you find elements of Asuri Sampat or evil tendencies— lust, greed, anger, jealousy and other vices. The Higher Self is your friend, guide and philosopher; it guides you with its shrill small voice of conscience. The lower mind is your enemy—it keeps you bound to the wheel of Samsara. With the help of the Higher Self, your friend, you should conquer the lower self. You should understand this truth clear. Mere suppression of evil tendencies will not do. You should eradicate them root and branch; you should transform the whole of your mind into divine. That is the goal. By dwelling constantly on positive, divine, thoughts, you shall have to divinise your entire mind. Again and again the mind will run towards the objects of sensual enjoyment; you will have to restrain it and bring it again and again to the lotus feet of the Lord. Again and again, the terrible enemies of the Pure Source—viz., lust anger and greed-will raise their head in your mind, you will have to reflect on their true nature and feel: They are the gates to misery, suffering and bondage, and renounce them.

You should meditate regularly. You should practise Pratya-hara. You should be able to withdraw at will your sense-organs from their objects and direct the mind towards the Lord seated in the heart. When the mind is perfectly steady, when it is unwaveringly fixed to the feet of the Lord, just as the flame of a lamp placed in a room where the air is still does not waver, then the Lord will reveal Himself to you.

Remember this: your duty is to purify your heart and to make it fit for the reception of Divine Light. For this, selfless service is necessary. Japa, Kirtan, Swadhyaya and practice of divine virtues are all necessary. Then you will have to wait patiently till He reveals Himself to you. You will have to pray to Him as Arjuna prayed, 'Oh Lord! If you think that I may see Thy Glorious Form then kindly reveal Thyself to me." Self- surrender alone can earn for you the Lord's Grace very quickly.

The Lord is the giver of Light and the dispeller of the darkness of ignorance. He is the Light of lights. He alone can dispel the darkness of ignorance that envelopes the light of the Self that shines in your heart. So long as your individuality lasts, you cannot realise Him. So long as your own ego persists His Light will not descend. You will first have to burn up your ego if He is to reveal Himself. In the Gita the Lord makes it very clear till man loses his identity in His Universal Nature. He cannot be realised. That is why he declares: "All beings are in Me; but I am not in them!" There is a great truth in this. You will have to ponder deeply over this utterance of the Lord. The Lord dwells in your heart, it is true, but He dwells there as the Self of all. He is not confined to anyone's heart; He is not the Self of any one man. He is the Self. That is what He emphasises again and again. ..."Ahamatma Gudakesa Sarvabhutashayasthitah." Therefore till this 'T' and 'Mine' are annihilated, one cannot know Him in reality. You should aspire for His grace. That Grace will illumine your Heart. Then He will reveal Himself to you.

How does one act to whom the Lord has revealed Himself? He sees his own Self in all beings, and he sees all beings in his own Self. He engages himself in the service of all; he is ever intent on the welfare of all. He has nothing more to achieve. He has no individuality of his own. He has become a true instrument in the hands of the Lord. The Lord's will works through him. He is not bound by actions.

Atma Yoga is the Self Revelation, Atma Vibhuties are the manifestations of the Lord. These Atma-Vibhuties of the Lord are the fruits of His Atma Yoga. You should read the tenth chapter of the Gita daily. You should understand it clearly. The Lord has chosen to name only the best among the things as Himself. He had no time to enumerate everything. In the end He says: "I am the gambling of the cheat". Here is the Lord's hint. You will have to understand by this that both good and evil are the manifestations of the Lord Himself, Evil is only a mode of your own thought. You will have to remove the Vritti of evil from your mind, then you will see good alone everywhere. Then you will see God and God alone everywhere. Then you will become immersed in the love of God, You will become an illustration of the Great Utterance of the Lord: *"Manmanaa Bhava Madbhakto Madyaajee Maam Namaskuru Maamevaishyasi Yuktvaivamaatmaanam Matparayanah"*. You will shine as a great Jivanmukta or Sthitaprajna.

TWENTY-THIRD MANDALA

ATMA-SAMYAMA YOGA

Self-control is an indispensable requisite for the living of a truly spiritual life. You may possess sublime sentiments and noble intentions. But when you have no self-control you will be a slave to baser passion. You will succumb to every temptation and commit endless wrong actions. You want to lead a spiritual life but due to weak will, lack of self-control you fail.

Self-control leads to the highest merit. Self-control is the eternal duty of man. Self-control surpasses in merit, charity, sacrifice and study of the Vedas.

Self-control increases your energy. Self-control is highly sacred. Through self-control you will be purified of all your sins, and thereafter you will acquire the highest blessedness. Through self-control you can enjoy the highest happiness both in this world and in the next.

The self-controlled man sleeps happily and awakes happily and moves through the world happily. He is always cheerful.

The man who is without self-control always suffers misery. He brings upon himself many calamities, all begotten by his own faults.

Forgiveness, patience, abstention from injury, impartiality, truth, sincerity, control of the senses, cleverness, mildness, modesty, firmness, liberality, freedom from anger, contentment, sweetness of words, benevolence, freedom from malice-all these combined make up self-control.

It also consists of respect for the preceptor and mercy for all. The man of self-control avoids both adulation and slander. Depravity, infamy, falsehood, lust, covetousness, pride, arrogance, self-edification, fear, envy and disrespect are all shunned by the man of self-control.

That eternal region of Brahman, the goal of Vedic penances can only be acquired by self-control.

The self-controlled man is never fettered by attachments originating from earthly connections and sentiments.

There is only one fault in self-control. No second fault is seen, in it, A man who has self-control is considered by man as weak. But, by forgiveness the man of self-control easily acquires the Sovereignty of the three worlds.

That is a forest where the man of self-control lives. That is ever a very sacred place. Of what use is the forest to a man of self-control? Of what use is the forest to him who has no self-control?

Every sort of excitement is quietly controlled by self-control. The self-controlled man sees his numberless enemies such as lust, desire, anger, etc., as if these dwell in a separate body.

A self-controlled man should equip himself with nobility, calmness of nature, contentment, faith, forgiveness, simplicity, absence of talkativeness, humility, reverence for elders, benevolence, mercy for all creatures, frankness, abstention from talk upon Kings and men in authority, from all false, useless topics and applause and censure of others.

He is devoted to universal benevolence. He never feels animosity for any one. He is tranquil like a calm ocean. He is wise and ever cheerful. He is endowed with intelligence. He never fears any creature and is feared by no creature in return.

Overcoming lust and anger, practising the vow of Brahmacharya and becoming a complete master of his senses, the Brahmana practising patiently the austerest penances and observing the most rigid restraint, should live in this world calmly waiting for his time like one seeming to have a body though fully knowing that he is not subject to destruction.

Control anger by practice of Kshama, love, Dhairya, patience and Nirabhimanata (absence of egoism). When anger is controlled, it will be transmuted into an energy by which you can move the whole world. Anger is a modification of passion. If you can control lust you have already controlled anger.

Drink a little water when you become angry. It will cool the brain and calm the excited, irritated nerves. Repeat OM SANTI ten times. Count twenty. By the time you finish counting twenty, anger will have subsided.

Try to nip anger when it tries to emerge out from the subconscious mind to the surface of the conscious mind. Watch the small impulse or wave of irritability carefully. Then it will be more easy. Take all precautions. Do not allow it to burst out and assume a wild form.

If you find it extremely difficult to control it, leave the place at once and take a brisk walk for half-an-hour.

Pray to God. Do Japa. Meditate on God. You will gain immense strength.

Be careful in the selection of your company. Have congenial company. Move with Sannyasins, Bhaktas and Mahatmas. Read Gita and Yoga Vasishta. Observe Brahmacharya. Take Sattwic food, milk, fruit, etc. Give up hot curries and chutnies, meat, alcohol and smoking. Tabacco makes your heart irritable (tabacco heart). It produces nicotine poison.

Talk little. Much energy is wasted by idle gossiping and tall talk. All energies must be conserved and transmuted into Ojas Shakti or spiritual energy. This will help meditation.

Observe the vow of silence for three hours on Sundays. Silence develops the Will Force, checks the force of Sankalpa and gives peace of mind. You will get the power of endurance. You will not tell lies. You will have control over speech. Your energy will remain conserved. It will curb the impulse to speak.

The real Mowna comes only when there is absence of duality and separation when all mental Vrittis or modifications This is the Maha Mowna (Greatest Silence). Maha Mowna is Parabrahman. Maha Mowna is Existence.

When you talk only on spiritual topics, when you talk encouraging words to cheer up the depressed, it is also considered as Mowna. The self-controlled man becomes desirous of liberation. He quietly bears present joys and griefs and he is never overjoyed or epressed by prospective ones. He is well balanced. He has good manners. He is a perfect master of his passions.

He gains honours in the world. He makes all creatures gain what they cannot acquire without his help; rejoices and becomes happy.

TWENTY-FOURTH MANDALA

BED PAN YOGA

This is the vital part of Seva Yoga, which is, in its turn, the very pivot around which the Yoga of Synthesis revolves. Seva Yoga is the very heart of the Yoga of Synthesis and BedPan Yoga is its very soul.

Service purifies the heart and makes it a fit receptacle for the descent of Divine Grace. Service of the sick is the greatest purifier of the heart. It is the key to the realms of Infinite Bliss. Moksha is like unto an amalaka fruit on the palm of his hand, who ceaselessly serves humanity selflessly. There is no doubt in this, whatsoever.

Service of the sick is the highest form of Manana and Nidhidhyasana. It is dynamic Dhyana Yoga. It is the acid tesi of Bhakti. When a sick man is before you, do you feel "Here is my Lord Who has come to give me a great opportunity to worship Him by rendering a little service. Let me shampoo His Lotus Feet." And, do you at once serve the sick man? Then you will attain Self-realisation here and now.

Feel that the man you serve is the Lord in disguise. You will never feel the least Ghrina (disgust and aversion) towards the kind of service you are called upon to do. You will clean the patient's

Bed-Pan with great joy and delight. No service will be menial service, in your eyes. You are now ready to carry a cholera patient on your own shoulders. No disease or filthiness ever frightens you; for you see the Lord in the patient. When you have reached this state of joyous, selfless, egoless service, know that Atma-Jnana is near at hand. You will advance rapidly in meditation, enter into Samadhi very soon and attain Self-realisation this very second.

TWENTY-FIFTH MANDALA

BHAGAVAD GITA YOGA

The Bhagavad Gita is a gospel of the life spiritual. It concerns not merely some remote other-worldly lite unconnected with practical activity here, but the whole gamut of experience, and lays down rules of disciplining life here on earth. No aspect or phase of life is excluded from the scope of the Bhagavad Gita way of self-transfiguration, Life is a process of series of experiences which are mysteriously and inextricably connected with the entire universe in all its planes of existence. Hence, when the Gita offers a solution to the problems of life and prescribes methods of regulating and harmonising its modes, it has to take into account everything in the universe to which lte is related. The greatness of the Ulta lies in the integrality of its scope, the universality of its teachings, the all-comprehen-siveness of its doctrine. The Perfect Man gives the Perfect Science of the Perfect Life. 'This Perfect Science which is the Bhagavad Gita aims at unveiling the deepest secrets in a language which is at once simple and grand, charming and dignified, revealing the glory of the Spirit, the majesty of the Divine. This secret is the relation between man and God, between man and nis environment. When once this secret of existence, this art of living, is known, man is lifted from penury to a blissful fulfilment, from limitation to self-completion in the Infinite.

The Bhagavad Gita discloses the fact that the primary cause of the troubles in which man finds himself is the erroneous notion which he has about his relations with the body and the world, and virtually with God. The perishable nature of the body and the world, and the immortal nature of the conscious soul within is forgotten, and man clings io the reverse of this truth, thinking that the body and the objects amidst which it is placed have a permanent value, and that the self is a dependent entity entiwined in inter-relations with things that seen to sustain it. Sri Krishna openly declares the immortality of the soul and the transience of all its exteraneous appendages. "The non--existent never becomes existent, and the existent never becomes non existent." (II-16). The soul is the existent, and all objective phenomena are the non-existent. The non-existent is to be understood as that which is not ever enduring, which does not persist in the changing processes of time. Affection for the nonexistent and the wrong notion that objects bring pleasure to the self, strike at the root of the peace of the soul, for these loves and false ideas spring from ignorance. "The pleasures that are contact-born are wombs of sorrow: the wise does not rejoice in them" (V-22). The pains of life have this ignorance and wrong notion as their basis.

Buddhi or the higher reason should be made use of in distinguishing between the truth and the falsehood of life. Discrimination between the real and the unreal is possible only when the light of understanding is thrown upon the facts and events which become contents of consciousness. But, mostly, it is found that reason in the human being works in cooperation with the senses and becomes a mere tool of the latter, carrying out the function of transmitting to the individual, the characteristics of the objects of sense-perception. It interprets life in terms of space, time and objects, and degrades experience to body-consciousness. The joys and sorrows of life, even good and bad, are judged from the standpoint of sense-experience, and reason seems to play second fiddle to the clamourings of the senses. But the fact is that true happiness cannot be had by resort to body and its physical companions. The knowledge of this fact can come to the reason of man only when it is purified and gets freed from the shackles of the senses. Reason which reflects the characteristics of sense-experience is different from the a priori reason which draws sustenance from the Inner Self and commands the sense-powers, independent of spatial and temporal relations. But the senses will continue to work even when an independent purified reason is developed. Man cannot cease from action. Action is the law of individual life. To act, and not to allow the reason to get attached to the acts, is the essence of Karma-Yoga. "He who has no sense of doership, whose intellect is not attached even while destroying all these worlds (or people), neither destroys these nor is bound" (XVIII-17).

Cessation from physical action is not non-action. For one can be physically inactive and yet be performing actions in a different sense. Vital, emotional, mental and intellectual action is real action. Cessation from actions like these would be real inaction. But man has no freedom to do this. He is forced to act by the very nature of his being. All actions generally disturb the phenomenal vestures of the personality of man. On account of this disturbance, he feels a non-normal state in his being. And to maintain a state of equanimity even in the midst of disturbing activities he should act in a spirit of self-sacrifice, self-surrender, self-restraint or self-knowledge. The universe is a living organism, every element of which perforce tends to and does fulfil the unitary law of the organism. And the duty of everyone, therefore, is to be conscious of this Great Organism and work in loyalty to it. Karma-Yoga which Sri Krishna teaches is action based on the consciousness of the absoluteness of God, the surrender of oneself to God, or one's steadfast concentration on God. Love and service should become the mottos of one's life. Absolute negation of action is not possible for man; but he can neutralise the effects of actions, by turning them into Yogic activity.

No person can really afford to happily lead a completely selfish life. The universe works on a co-operative basis. One thing is dependent and hangs on another thing. Experiences of individuals are relative to particularities, and the absolute worth or value of any experience can be known and realised only in the Universal Consciousness of which all are parts. The benefits that one enjoys in life are the products of co-operative action on the part of all individuals of the universe, put together, and he who tries to appropriate things for his own individual satisfaction is a veritable

thief (III-12). The caste system in society is established for the welfare of all, for providing a ground for co-operative action, in accordance with the knowledge and aptitudes of persons. The social good cannot be isolated from individual good. Man is not estranged from his environment. The individual, the family, the society, the nation and the world are gradually and progressively arranged fields of the pervasion and activity of consciousness, where it becomes wider and wider until it grasps the whole universe within its comprehension and gets absorbed in the reality of its own Higher Self. Everyone of these stages should become a field for the dynamic practice of Yoga, in different degrees, and every act should become a contemplation of the Divine being.

The Lord promises that He shall take care of him and look to the needs of him who thus contemplates on Him ceaselessly. It is useless and even foolish on man's part to worry himself about his food, clothing, shelter, etc. For, he shall be provided with all the necessaries, the moment he learns to live in consonance with the Will of God. And when he is not in tune with Him, no effort on man's part can bring him the desired fulfillment and satisfaction. Surrendering all other duties, the secker should throw himself open in humility and devotion before the Supreme Master of all beings (XVIII-66). When this is done, all is done.

The sense of possession is the greatest of deluding factors in man's life. Truly nothing belongs to anyone here. Things are what they are in relation to the Universal Being, and not what they appear to be in relation to specific individuals. The Lord ordains all things justly, irrespective of what ignorant man would like Him to do. Selfishness has no place in the scheme of the universe, and when its ghostly presence is felt at any place, there crop up the tormenting evils of desire, fear, anger and consequent suffering. Selflessness in the state of real 'Selffulness', non-attachment in the condition of God-consciousness, activity while being rooted in the Absolute, is the pith of the gospel of the Gita. All things belong to God; He is the thread connecting the discrete forms of the universe (VII-7). And, also, all things belong to him who recognises the supremacy of God. Those who indulge in sense pleasures defy His supremacy and assert the divisibility of existence. They descend to lower births on account of their consciousness being distant from that of God (XVI-19). He who does his own duty (Svadharma), in obedience to the Law of Supreme, exalts himself to the status of a true Yogi, and helps others too, to attain to that state (Loka-sangraha).

An important hint that Sri Krishna gives to the wise man (Pandita or Vidwan) is that he should not unsettle the mind of he ignorant (III-26). He should skilfully direct the consciousness of the ignorant to the higher stages of understanding. Always intelligent methods should be applied in moulding the intellects of the ignorant. Statements which may shock the feelings of persons should never be made; nothing should be asserted in a dogmatic way. To enter into the heart of others and lift them to more elevated states of consciousness by rational methods is an art which very few are capable of knowing. 'Blunt' ways of dealing with people are the outcome of insufficient insight into the truth of things. Sri Krishna was a master of the art of 'intelligent instruction', and he expects

every wise man to be an expert it its application. The teacher should not be merely a man of theory; he should be able to stir the hearts of all to rise to higher levels by his own personal example.
The Bhagavad Gita Yoga may be called 'Anasakti-Yoga', the Yoga of non-attachment. Sri Krishna speaks again and again of the evil of contact with externals and exhorts all to cut down the tree of worldliness with the axe of non-attachment. The world is sustained by desire and affection for things perishable. Sattva, Rajas and Tamas, three primordial properties of Prakriti, constitute the stuff of the world of the senses. Sri Krishna is the Supreme Self, and every one should seek shelter under Him; this is the path to Perfection, to Immortality. As the Lord is everywhere, devotions to Him would mean detachment from particularities; for, the consciousness of particularities is other than the consciousness of Universality of Being, which is God. Asakti for God means Anasakti for the things of the external world.

In addition to the scientific Yoga technique of total withdrawal of personality-consciousness and fixing of attention in the External-which is an extremely difficult method of self-transcendence-Sri Krishna gives the clue to the easier and simpler way of proceeding towards the Supreme in and through the world. "He who does action for my sake, who considers Me as the Supreme, devoted to Me, who is free from attachment, devoid of enmity towards other beings, reaches Me, O Pandava" (XI-55). As a thorn that has entered the sole of one's foot is removed with the aid of another thorn, the bondage of action is overcome by means of 'transformed' action or action divinised by the magnetic touch of the consciousness of one's union with God. When the individual takes up the bow of action, by being backed up by the Eternal Being who is the unfailing guide of all in the universe, when action is based on universality of consciousness, there come about prosperity, victory, happiness and firm polity! (XVIII-78).

The essential spirit of the Bhagavad Gita teaching is the continuous consciousness of the Absolute while the routine duties of life are discharged without reluctance and with the joy of the knowledge of the fact that the entire activity of the universe is an overflow of the process of the Divine Consciousness. Sri Krishna Himself, by personal example, sets forth the system of the perfect life. To be in the world and yet out of the world, to behold the universe of plurality in the light of unity, to move on earth as man and yet be ever conscious of the Highest Spirit, to work as a master, to live like God, to act as a humble servant of humanity, to sport in the relative while resting in the Absolute, is the lesson which Sri Krishna teachers to the world.

Sri Krishna Himself is the moving Spirit of the Bhagavad Gita. The life of Sri Krishna is an illustration of how an ideal, exalted life is to be lived. The best commentary on the Bhagavad Gita is the life of its own author. Sri Krishna lived what He taught and He taught what is of the higest and the greatest value. Sri Krishna was an integral person who led the integral life of a consciousness of the integral Reality. He was one of the busiest possible beings, a matchless statesman, an expert in sciences and arts, living in the midst of a large family of heterogeneous elements, undertaking to bring peace to the earth by destroying antagonistic powers and raising

aloft the downtrodden Dharma. And yet, with all these multifarious activities of an all-comprehensive type, He was ceaselessly aware of His True Self, the Absolute. To study the life of Sri Krishna is to study the Bhagavad Gita in action. Sri Krishna was a synthesis of the One and the many, a reconciliation of the unmanifest and the manifest, a soldering of the Infinite and the finite. For Krishna there is nothing to acquire and nothing to renounce, for He is the Truth between the two opposites. He is a "Cosmic Man" who acts in this world with 'eyes wide open', whose actions are based not on Personal interests, but on Truth-Consciousness, not on the particular but the General Being. No greater man, and yet no greater Divinity has ever appeared before the human eye, than Sri Krishna. Look at His many-sided personality! The same Krishna, the friend of the simple cowherds, the same humble servant who washed the feet of the guests in Yudhishthira's royal sacrifice, was that all-devouring Virat, the Universal Being that dazzled the representative of man, Arjuna, struck him with awe, and thundered forth the Bhagavad Gita in the battlefield of Kurukshetra. The Bhagavad Gita expects every man to become a Krishna, a paragon of the wise man, a Yogeshvara, a man of universal action, and a centre, of all love. Sri Krishna is the ideal superman of the East, and the Gita is the exposition of the science of man's rising to this State.

Krishna represents God; Arjuna represents man. Krishna is knowledge; Arjuna is action. Krishna is Grace; Arjuna is effort. Krishna is the Goal; Arjuna is the means. Krishna is the Absolute; Arjuna is the relative. The purpose of the Gita is to bring about in man's life a union of the two; and this it seeks to achieve by the Yoga of the consciousness of Brahman in the midst of action. The Goal of action is Brahman. The instrument of action is Brahman. The process of action is Brahman. The agent of action is Brahman. For one who acts in this spirit, ever in tune with the Eternal Brahman, seeing Brahman in action, there is no bondage, no pain, no death. He attains to Brahman alone (IV-24). To such knowers of the Truth, absolute freedom is everywhere. They are in beatitude (V-26).

The purpose of human life is the recognition of the Divine Law and the practice of Yoga in daily life, as described in the Bhagavad Gita. Man! Abandon your vain conceit and reflect upon the essential immanent Spirit that illumines your life, and without which your enterprises have no value. It does not mean that everyone should abandon their homestead and chattel and embrace a life of poverty and reticence. The Gita has a very liberal doctrine. It throws open to every man the possibility of realising the Divine. Every step towards selflessness is a step taken in the path of Yoga. Every sacrifice that is done is a stage in the Bhagavad Gita Yoga. Children, women and persons belonging to all types can be taught this Yoga of the Eternal, in accordance with their own stages in evolution, if only the Teacher is an expert, one who knows the true spirit of the Gita, who lives a life in harmony with that of Sri Krishna. Give the hands to work, with the mind dedicated to God. Let your life be a process of the spiritual consciousness. Try to emulate the Lord, Sri Krishna. May you all learn the Yoga taught by Him in the Gita, and become inheritors of the Kingdom of the Infinite.

TWENTY-SIXTH MANDALA

YOGA OF DEVOTION

Bhakti is the slender silken thread of Prem or love that binds the heart of devotee with the lotus-feet of the Lord. Bhakti is intense devotion and supreme attachment to God. Bhakti is supreme love for God. It is the spontaneous outpouring of Prem towards the Beloved, It is pure, unselfish, divine love or Shuddha Prem. It is love for love's sake. There is not a bit of bargaining or expectation of anything here. This higher feeling is indescribable in words. It has to be sincerely experienced by the devotee. Bhakti is a sacred, higher emotion with sublime sentiments that unites the devotees with the Lord.

There are the following six classifications in Bhakti:

1. Apara (lower) and para (higher) Bhakti.
2. Ragatmika and Vidhi Bhakti.
3. Sakama and Nishkama Bhakti.
4. Vyabhicharini and Avyabhicharini Bhakti.
5. Mukhya (primary) and Gauna (secondary) Bhakti.
6. Sattvika, Rajasika and Tamasika Bhakti.

Ragatmika Bhakti is otherwise known as Mukhya or primary Bhakti. Para Bhakti is also primary devotion, Sakama Bhakti is Gauna or secondary devotion. Nishkama Bhakti, Avyabhicharini Bhakti or Para Bhakti is otherwise known as Ananya Bhakti.

In Apara Bhakti the devotee is a neophyte. He observes rituals and ceremonies. He rings bells, applies sandal-paste to the Murthi and offers flowers, Arghya, Naivedya, etc. He is a sectarian.

Para Bhakti is Nirguna Bhakti which is free from the three Gunas. It is the spontaneous unbroken flow of pure love towards God. It is Ahaituki (free from any sort of motive) altogether. It is Avyavahita or unpremeditated devotion towards God. This type of devotee does not care for even divine Aiswaryas even if they are offered. He wants only the lotus-feet of the Lord. He does not want even Kaivalya Mukti or absolute independence. He wants to serve God. He wants to see His face always. He wants pure divine love. God is the be-all and end-all of the devotee of Para Bhakti.

A devotee of Para Bhakti type is all-embracing, all-inclusive. He has cosmic love or Viswa Prem. The whole world is Brinda-wan for him. He does not visit temples for worship. He sees his Ishtam everywhere. He has equal vision. He has no hatred for any object. He welcomes snakes, pain, disease and suffering as messengers of God. His mind is ever fixed at the lotus-feet of the Lord. His Prem flows like oil in one continuous current. Para Bhakti is Gyana only. This is the highest

culminating point in devotion. Nam Dev, Tukkaram, Ram Das, Tulsidas and Hafiz had Para Bhakti.

In Sattwic Bhakti the quality of Sattwa predominates in the Bhakta. He worships God to please Him, to destroy Vasanas,etc.

In Rajasika Bhakti the quality of Rajas predominates in the devotee. He worships God to get estates, wealth, name and fame.

In Tamasika Bhakti the quality of Tamas predominates in the devotee. He is actuated by wrath, arrogance and malice in showing devotion to God. To worship God for destroying one's enemy and for getting success in an enterprise through unlawful means is Tamasika Bhakti. The thief prays to God: "O God Ganesh! Let me get something tonight. I will offer Thee 100 cocoanuts". This is Tamasika Bhakti.

Just as you see wood alone in chairs, tables, doors, windows, bed?steads, clay alone in earthen jars, pots and jugs so also see Lord Krishna alone in all these names and forms. This is Ananya Bhakti.

There are nine modes of Bhakti, viz., Sravan, Kirtan, Smaran, Padasevan, Archan, Vandan, Dasya, Sakhya and Atma-nivedan.

Sravan is hearing His Lilas, Kirtan is singing His Name, Smaran is His remembrance, Padasevan is service of feet. Padasevan is service of country, service of humanity, service of sick, service of poor and service of parents. Archan is offering flowers in worship. Vandan is prostration. Dasyam is servant Bhava, Sakhya is friendship. Atmanivedan is Saranagathi. It is self-surrenders Atmanivedan is highest Bhakti.

The nine modes of Bhakti are graded series of Divine Love. Atmanivedan is highest Love. This is Madhurya Bhava, this is Para Bhakti. In this the heart is the real flower that is offered to the Lord. Two have become one now; Oneness is the Reality.

It must be remembered that no distinction of caste or colour or sex finds a place in the realm of Bhakti. Even the greatest sinner, a cut-throat of the darkest realms can develop Bhakti. There is no room for despair for any one.

Even a Chandala can keep companionship with the Lord if he has devotion in his heart. Nandan, a Pariah, i.e., of extreme low caste was a great Bhakta. Today learned Brahmins and Bhagavatas perform his Katha in Tamil districts. Tiruval-luwar, the author of the reputed Tirukkural was also of inferior caste, Dadu the mystic was a weaver. So also was Kabir. Auvvayar, a virgin lady and a

great devotee, was born in a low family. Guha-Nishad was also of a low caste. He had great devotion to Sree Rama. Rai Das, a reputed Bhakta, was a cobbler. Sabari, the Bhilini, was a great devotee of Sree Rama. He even ate the fruits previously tasted by her. Sadhana, a butcher, was a good devotee. Women also can approach God. They can have God-realisation quickly and easily too as they possess a natural loving heart. They are more devotional than men. The Sneha Vritti (affection) is predominant in them. Sundariji, a great lady devotee, once went with her father-in-law to Brindawan forests. She was in Samadhi (communion with Lord Krishna). A Mohamedan came to molest her. Lord Krishna took the form of a tiger and devoured him. If one has real devotion to the Lord and constant remembrance he will always be protected by Him. There is no doubt about this.

Four things are indispensably requisite in Bhakti Marga. Bhakti should be of a Nishkama type. It should be Avyabhi-charini also. It should be continuous like Tailadhara (flow of oil). The aspirant should observe right conduct (Sadachara). He should be very serious and earnest in his devotional practices. Then only realisation of God will come very quickly.

If you remove a fish out of water and place it on the shore, it will flutter with intense agony. It will be thirsting for re-entry into the water. If you keep a boy in the cold water of the Ganges for a short time, he will be greatly agitated. He will be eager to come out of the water. When the house of a man has caught fire, the owner of the house runs immediately to the municipal office to get the fire-brigade for extinguishing the fire. He takes immediate steps. If the aspirant has the same thirsting, the same feeling, the same earnestness or seriousness for realising God, he will have realisation of God this very second. There is no doubt of this.

Keep a spiritual diary. Note down in the diary when you become angry towards others and when you hurt the feelings of others. This is very, very important, If you exhibit anger of hurt others, impose self-punishment on yourself. Give up meals at night. Do Japa 50 Malas more. Write in the diary: "I have forgotten to see God in man twice this day". If you proceed in this way for one or two years, you will develop devotion. You will evolve rapidly. You will be a changed man. You will be a veritable God on earth.

Sit not idly craving God to help thee, but be up and doing, as God helps those who help themselves. From the life of Prahlada learn the method to love God and God alone. Love God as Prahlada did. Do the best you can and leave the rest to God, This is the highest form of worship. Follow the footsteps of Prahlada. By the grace of the Lord, you will attain joy, peace, bliss, perfection and immortality.

TWENTY-SEVENTH MANDALA

BRUSH YOGA

Concentration of mind for which the Yogi practising the Yoga of Patanjali Maharishi has to struggle hard, comes easily and effortlessly to the Brush Yogi. The landscape before him or the inspiration within him at once subdue all other Vrittis and the Vritti of the Perfect Beauty alone remains behind. Perfect Beauty is the nearest approximation to God, or the Absolute. By experience and keen observation the painter or the artist discovers what is particular and uncommon in every object he sees. He has clearly understood the common nature of the objects. By long and intense contemplation, he has found out that there is some defect in every object; the same defect is not found in all objects. The particular or uncommon feature in an object is its highlight; the defects are its dark points. The artist seeking out Perfect Beauty in these objects, tries to reconstruct Nature by synthesising all the great characteristics found in various objects and by removing all the blemishes that mar the beauty of those objects. Thus he arrives at Ideal Beauty: and the method that he has adopted is precisely the same that the Jnana Yogi adopts in arriving at the consciousness of the Absolute (i.e., the method of negating all the imperfections that exist in the sense-objects as they are contradicted by others, by asserting the perfections that lie beyond these imperfections and finally by diving deep into these perfections to discover the Absolute which is Perfect, Infinite and Immortal). The artist's studio is to him what a cave is to a Jnana Yogi.

This Ideal Beauty is not the product of the finite intellect of the artist. No artist, however much he struggles with the help of his little intellect, can ever arrive at the Ideal Beauty. Ideal Beauty is the Light that descends into his consciousness when the intellect has ceased to function. Long and protracted concentration on the Perfection which is the substratum of all imperfections in Nature, persistent application of the Neti-Neti doctrine by which all imperfections and blemishes are negated

caught fire, the owner of the house runs immediately to the municipal office to get the fire-brigade for extinguishing the fire. He takes immediate steps. If the aspirant has the same thirsting, the same feeling, the same earnestness or seriousness for realising God, he will have realisation of God this very second. There is no doubt of this.

Keep a spiritual diary. Note down in the diary when you become angry towards others and when you hurt the feelings of Others. This is very, very important, If you exhibit anger of hurt others, impose self-punishment on yourself. Give up meals at night. Do Japa 50 Malas more. Write in the diary: "I have forgotten to see God in man twice this day". If you proceed in this way for one or two years, you will develop devotion. You will evolve rapidly. You will be a changed man. You will be a veritable God on earth.

Sit not idly craving God to help thee, but be up and doing, as God helps those who help themselves. From the life of Prahlada learn the method to love God and God alone. Love God as Prahlada did. Do the best you can and leave the rest to God, This is the highest form of worship. Follow the

footsteps of Prahlada. By the grace of the Lord, you will attain joy, peace, bliss, perfection and immortality.

TWENTY-SEVENTH MANDALA

BRUSH YOGA

Concentration of mind for which the Yogi practising the Yoga of Patanjali Maharishi has to struggle hard, comes easily and effortlessly to the Brush Yogi. The landscape before him or the inspiration within him at once subdue all other Vrittis and the Vritti of the Perfect Beauty alone remains behind. Perfect Beauty is the nearest approximation to God, or the Absolute. By experience and keen observation the painter or the artist discovers what is particular and uncommon in every object he sees. He has clearly understood the common nature of the objects. By long and intense contemplation, he has found out that there is some defect in every object; the same defect is not found in all objects. The particular or uncommon feature in an object is its highlight; the defects are its dark points. The artist seeking out Perfect Beauty in these objects, tries to reconstruct Nature by synthesising all the great characteristics found in various objects and by removing all the blemishes that mar the beauty of those objects. Thus he arrives at Ideal Beauty: and the method that he has adopted is precisely the same that the Jnana Yogi adopts in arriving at the consciousness of the Absolute (i.e., the method of negating all the imperfections that exist in the sense-objects as they are contradicted by others, by asserting the perfections that lie beyond these imperfections and finally by diving deep into these perfections to discover the Absolute which is Perfect, Infinite and Immortal). The artist's studio is to him what a cave is to a Jnana Yogi.

This Ideal Beauty is not the product of the finite intellect of the artist. No artist, however much he struggles with the help of his little intellect, can ever arrive at the Ideal Beauty. Ideal Beauty is the Light that descends into his consciousness when the intellect has ceased to function. Long and protracted concentration on the Perfection which is the substratum of all imperfections in Nature, persistent application of the Neti-Neti doctrine by which all imperfections and blemishes are negated as "Not this, not this" ultimately lead the artist to the realm of the superconscious, where the unthought Truth reveals itself to the heart of the artist. In this enlightened heart is born real art. Thus the artist is a Dhyana Yogi or Raja Yogi.

This method of arriving at the Ideal Beauty precludes the artist getting attached to any particular object or conception. The real artist should be pre-equipped with the sword of discrimination with which he ruthlessly slays the imperfections and limitations that hide the spark of Perfection that is the Reality of every object. He perceives an object, at once separates the Reality from the appearance, the Substratum from the sheaths, the Truth from the limitations. No doubt it was the object that inspired him; but his inner consciousness does not receive the consciousness as it is, but the Truth underlying what appears tu be. There this spark of Knowledge is added to the store of knowledge thus acquired before and the Ideal grows clearer within, A stage is soon arrived at,

when the artist feels that art itself is a step in the ladder at the top-rung of which is his goal. Art, he realises, had turned his vision inwards in quest of truth. The quest now takes a different turn altogether. He feels that Ideal Beauty exists only in the Self, the Beauty of beauties. Thenceforward, he strives to realise the Self, even abandoning the art which had served only as a ladder to ascend to the threshold of Self-realisation.

That indeed is the goal of this glorious Brush Yoga. Brush Yoga includes not only the art of painting, but all the plastic arts, sculpture, architecture, even photography.

If you closely analyse the stages that precede the birth of a great work of art, you will readily discover that art is a kind of Upasana or devotional practice. First, the artist gets into the mood; his mind becomes calm and serene. It is like the stage when the aspirant is ready for meditation. With this serene mind he begins to contemplate upon a concrete object, the thing that he wishes to express in his work of art. This is the commencement of meditation. The third stage is when the object is transformed within the consciousness of the artist into a symbol. The name and the form have lost their value and out of them arises a symbol, an ideal. This ideal rising within the inward consciousness of the artist, attracts to itself, like crystal a number of other ideal concepts. This is meditation. The next stage, if it can be termed a stage, is beyond thought. It is the field of intuition. The work of art is born within the artist's consciousness, intuitively. It is like Samadhi. Then the artist comes down to external consciousness and thinks of translating the vision into an artistic form. He selects the material and method of achieving this aim. This is more akin to the sage's Lokasamgraha Karma, or service of humanity. The final stage is, of course, the actual reproduction on the canvas or in stone, the symbol that was intuitively born within the consciousness of the artist. This is the actual Lokasamgraha Karma of a Jivanmukta, By its very nature, all works of art share the imperfections of phenomena : for that intuitive realisation of the artist is of a realm far beyond the mundane, and no brush can paint it and no chisel can shape it. It is this factor that leads the dissatisfied artist to excel himself every time, and finally to discover the Beauty of beauties within himself in his Self.

The artist is a very great Karma Yogin, too. In how many hearts devotion to God is aroused by a great work of art. How wonderful are Ravi Varma's pictures of Gods! How charming is the picture of Murali Manohar painted by Sri Nathu Ram! The picture is so attractive that the Sadhaka very easily concentrates and meditates upon the Lord and thus attains Him. The picture speaks to him: it is not the picture, but the Lord who is present in the picture. To produce such inspiring forms is a great service to the world. These artists have rendered the greatest service to the world. They are great Yogis. Glory to the Brush Yogis! May God bless them all!

TWENTY-EIGHTH MANDALA

BUDDHI YOGA

After dealing at length with the Immortality of the Atman, the Lord taught Buddhi Yoga to Arjuna, in the Gita. The Upadesh about the Immortality of the Soul was itself a prelude as it were to the grand Buddhi Yoga.

"I have so far dealt with the intellectual analysis of discri-mination, now hear Me expound the Yoga of discrimination for rather the Yoga of Buddhi-culture, of the Union of Buddhi with the Self" says the Lord.

Why? Because, if you practise this Buddhi Yoga, you will snap the bonds of Karma and liberate yourself. Karma by itself is neither binding nor liberating; but it is your attitude, your motive, the mode of your Buddhi that is either binding or liberat-ing. For the senses and the mind by themselves are incapable of indiscriminative action, except in the light provided by the Buddhi. Normally the Buddhi is tossed helplessly on the hot-bed of Vasanas and Trishnas, is in active conjunction with the senses. It supplies the motive force tainted with desire. When this Buddhi is inturned towards the Self, when it achieves the union with the Actionless Self, then this motive force gradually ceases. Actions performed by the mind and the senses with the Buddhi thus in union with the Self do not bind the Jiva to Samsara; and even they will be pure, noble and divine, for the Buddhi in whose light they function is in communion with the Atma and therefore compels them to be in tune with the Infinite. When the Prarabdha which gave birth to the body comes to an end, there is an automatic release of the Jiva; there is no rebirth— there is no need for it.

It might take a long time to achieve the complete detachment of the Buddhi from the mind and the senses. But once you apply yourself to the Buddhi culture, once you make your Buddhi feel that the joy it seeks lies in the union with the Self within, it will love to turn more and more inwards. There is no loss at all in this Sadhana, no retrogression. Progress may be slow or rapid; but progress you will, and every fresh conquest over attachment to senses and sense-objects will hasten the Perfection of Buddhi Yoga.

But you should strive. You should sincerely culture the Buddhi. Here the Lord compares the Sadhaka to an agriculturist. Mark the one-pointed concentration with which the agriculturist applies his energies to the cultivation; with the one thought of getting the richest harvest, he prepares the field, he sows the seed, he nourishes the young plant, he waters it regularly, he removes the weeds that grow around it, and tends to it till the time of the harvest protecting it from birds and beasts. Such should be your attitude till you attain the goal-Self-realisation. You should have only that thought uppermost in your mind and whatever you do should be with that one thought alone.

Desire is the great thief who will rob you of your Buddhi. Beware of him. Desire for the "fruits" of the actions you perform prevents the Buddhi from merging itself with the Self within and ties it

to the mind and the senses. There arises bondage to the senses and their objects. This is a great obstacle to the Buddhi Yoga Samadhi.

Care not for the fruits of actions. For they are the mirage that lures you away from your path-Buddhi Yoga. But, let not your dread of attachment to Karma Phala induce you, to refrain from all actions. For, you cannot sit idle even for a second. Whether you like it or not, ceaseless action is your lot, till you liberate yourself from this relentless wheel of transmigration, through the diligent practice of Buddhi Yoga, detaching the Buddhi from the mind and senses. Dread of action is only a sign that, whilst the Buddhi is still in conjunction with the mind and senses (driven outwards by the force of Vasanas and Trisha-nas latent in the mind) and shares their cravings, it wishes to escape the consequences of action! This is quite obviously an obstacle to Buddhi Yoga. Buddhi Yoga is neither desire-prompted activity nor fear-born inactivity; but it is an active practice of Sakshi-Bhava.

The greatest characteristic of this ineffable state is equanimity, a peace that surpasseth all understanding. Is this peace the peace of an inert stone? No, it is not the peace of the graveyard. It is an active bliss—-peace born of communion with God, the fountain-source of Peace, Power and Bliss. Peace should not be mistaken for inertia and dejection of spirit; Sattwa should not be mistaken for Tamas; and selfless service should not be mistaken for soul-less service.

Forget not that the Buddhi Yogi is in conscious contact with he Supreme Power within himself. Absence of mental commotion and riot of senses help clear thinking and efficient action. The Yogi is an expert at his joy. He is a master of the, art of life itself. In fact, only he lives; others only exist.

Now we come to the description of one who has attained perfection in the Buddhi Yoga, Bhagavan had insisted that the Buddhi Yogi would not evade action, would not shirk" his res-ponsibilities, would not run away from the world, would not seek an easy way of escape from what is generally known as the burden of life. He will on the contrary shoulder it. He will make it light and pleasant by the unique Buddhi Yoga which the Gita teaches. He will, in a word, let his mind and senses work in the light of the Buddhi that ever remains in communion with the Lord within the heart. The Buddhi is then filled with Sattwa; therefore, his thoughts are Sattwic, and his actions are Sattwic, pure, noble and divine.

Buddhi Yoga is the fulfilment of all desires; therefore, the Yogi is desireless. This is the most important characteristic of the Buddhi Yoga and therefore this fact is stressed both at the commencement and at the conclusion of this description of the Sthitaprajna, by the Lord.

The Desireless man by virtue of his desirelessness itself, is freed from the pairs of opposites. What is Dukha if not the sequel of the non-fructification of desire? What is Sukha if not the gratification

of desires? When desires do not exist, therefore, neither Sukha nor Dukha exists. The Buddhi Yogi receives the sense-impressions as mere sense-impressions without designating them without labelling them Dukha and Sukha.

When this designating ceases then Raga Dwesha completely ceases. No object gives him pain; none gives him pleasure either. Therefore, he has no likes and dislikes. Raga-Dwesha and Sukha-Dukha are co-eval and co-existent. One dies at the death of the other. This vicious circle is broken by the Buddhi Yogi abruptly by the technique of Buddhi Yoga. But, the Buddhi Yoga is not so easy as it might appear at first sight. The Indriyas have been endowed with a naturally outgoing tendency; that is the work of Avidya into which man has been born. The power of Avidya is so great that it requires a greater amount of divine wisdom to prevent its functioning. Even when the Sadhaka is endeavouring to control the senses and the mind and to unite the Buddhi with the Lord within, he will often find that a moment's laxity gives time enough for the Indriyas lo draw away the mind and the Buddhi outward to objective enjoyments. Seemingly, there is a loss of effort; but further effort soon places the Sadhaka on the firm ground of spiritual progress once again. The aspirant would do well to be vigilant till the last stage of Buddhi Yoga.

To enable him to do this, the Lord gives two distinct stages in his spiritual progress. One is where the senses have been starved by strenuous Abhyasa of Buddhi Yoga. Continuous exercise of discrimination, and constant Vichara, have endowed the Sadhaka with a certain amount of control over the mind and the senses. The senses do not run after the objects now. They are comparatively quiet. But that is not all. There is a residual potency at that time; the capacity to enjoy the objects is left behind at that time. The taste lingers, even when the craving has been destroyed. Whereas there is no longing for an object in its absence, yet there is a capacity to enjoy it when it presents itself. This capacity might often assume the form of a subtle desire also. If allowed to grow, it might once again assume mightier proportions. Therefore the aspirant should not relax his vigilance even at this stage. It is when there is complete merger of the Buddhi in the Lord, when there is a complete extinction of the individual ego-sense, that the Sadhaka is completely free from even this state of enjoyment. The first is the negative state of Self-restraint; the second is the positive state of Self-realisation.

Bhagawan gives us a clear analysis of the process of downfall in order that we might avoid it altogether, that we might beware even at the first sign of the spiritual tragedy. Here again the part Buddhi plays in achieving complete success in Yoga is clearly brought out. Says the Lord: "When the man thinks of the objects, there arises an attachment to them." The Buddhi which the Sadhaka should constantly aim at keeping in union with the Self is drawn out. There arises a desire for enjoying that object. Then likes and dislikes manifest themselves fully. The Buddhi, turn between the senses, is deluded and confused. 'The person perishes, i.e., he entirely loses sight of his goal, and is led astray. Again we notice what great importance the Lord attaches to the proper culture of

Buddhi. It is through Buddhi-Yoga that man rises to Godhead; it is through Buddhi-Naasha (destruction of Buddhi) that he suffers ruination.

In order that the Sadhaka may not come by such a setback in his Sadhana, the Lord gives a graphic description of his duty. Just as a tortoise withdraws its limbs into its shell, the Sadhaka should withdraw the senses into himself and offer his Buddhi to the Lord within. The mind will no doubt run out again and again; and gradually should he restrain its outward activities and make it introvert.

In conclusion Bhagawan again stresses the supreme need of rooting out all desires. Desires should not be suppressed but fulfilled; fulfilled but not gratified. The Sadhaka should be constant in the practice of Buddhi Yoga, and by constant Vichara, convince himself that real Bliss is within himself and that all that he seeks outside is in reality within himself. The course of desire itself would be changed now. His desires will flow inward now. He will find a fulfilment of all his desires in his own Self. That is the condition in which he will experience supreme Peace. If he remains in such a peaceful state till the end of his present incarnation, he will attain the supreme state of Brahman.

TWENTY-NINTH MANDALA

DHYANA YOGA

Whatever be the Path that the Sadhaka chooses-Karma Yoga, Bhakti Yoga, Raja Yoga or Jnana Yoga-Dhyana or meditation is the most essential fundamental Sadhana that he cannot afford to ignore. For, it is Dhyana that enables the Sadhaka to reverse the process of Samsara, to turn the mind inward, to realise the Reality that is beyond the objects of external perception, and ultimately to remain established in this Reality throughout the day and throughout the life. Therefore, meditate regularly.

FOUR KINDS OF MEDITATION

1. Meditate on the consciousness as a witness of the modifications of the mind, such as desire, etc., which are to be regarded as perceivable objects. This is internal objective meditation.
2. Meditate on formulas like: I am Asanga (unattached), Satchidananda (Existence-knowledge-bliss), self-luminous, free from duality (Adwaita-swaroopa). This is internal subjective meditation.
3. Meditate by separating all names and forms from Sat-Vastu (Brahman) in any external object whatsoever. This is universal objective meditation.
4. Meditate that the Essence, the Satchidananda Vastu (the Reality of Existence-knowledge-bliss) is the one, undivided essence. This is Absolute Meditation.

BHAKTA'S MEDITATION: A Bhakta considers God as a master or a parent or a son or a friend or a husband. He meditates on God's all-pervading form or Niyatasakara-Swarupa (restricted form). The Bhakta sees God and feels the Presence of God outside him, inside him, everywhere, and does Ananya-chintana (Undivided contemplation) of God.

The highest Bhakti (Para-Bhakti), is the perception of God alone everywhere, externally and internally. The highest Jnana is the experience of God alone, absolutely.

TWENTY HINTS ON MEDITATION

1. Have a separate meditation room under lock and key. Do not allow anybody to enter the room. Burn incense there. Wash your feet and then enter the room.
2. Retire to a quiet place or room where you do not fear interruption, so that your mind may feel secure and at rest. Of course, the ideal condition cannot always be obtained, in which case you should do the best you can. You should be alone, yourself, in communion with God or Brahman.
3. Get up at 4 A.M. (Brahmamuhurta) and meditate from 4 a.m. to 6 a.m. Have another sitting at night from 7 p.m. to 8 p.m.
4. Keep a picture of your Ishtam in the room, and also some religious books, the Gita, the Upanishads, the Yoga-Vasishta, the Bhagavata, etc., spread your Asana in front of the picture of your Ishtam.
5. Sit in Padma, Siddha, Sukha, or Swastika Asana. Keep the head, neck and trunk in a straight line. Do not bend either toward or backward.
6. Close your eyes and concentrate gently in the Trikuti, the space between the two eye-brows. Lock the fingers.
7. Never wrestle with the mind. Do not use any violent effort in concentration. Relax all the muscles and the nerves. Relax the brain. Repeat the Guru-mantra with Bhava and meaning. Still the bubbling mind. Silence the thoughts.
8. Make no violent effort to control the mind, but rather allow it to run along for a while, and exhaust its efforts. It will take advantage of the opportunity and will jump around like an unchained monkey at tirst, until it gradually slows down and looks to you for orders. It may take some time to tame the mind, but each time you try, it will come around to you in a shorter time.
9. Saguna and Nirguna Dhyana: To meditate on a Name and Form of the Lord is Saguna-Dhyana. This is concrete meditation. Meditate on any form of God you like, and repeat His Name mentally. This is Saguna-Dhyana. Or repeat Oni mentally and meditate on abstract ideas like Infinity, Eternity, Purity, Consciousness, Truth, Bliss, etc., identifying these with your Self. This is Nirguna-Dhyana. Stick to one method. In the initial stages, Saguna-Dhyana alone is suitable for the vast majority of persons.
10. Again and again withdraw the mind from worldly objects when it runs away from the Lakshya, and fix it there. This sort of combat will go on for some time.
11. When you meditate on Lord Krishna in the beginning, keep His picture in front of you. Look at it with steady gazing without winking. See His feet first, then the yellow silken robe, then the

ornaments around his neck, then his face, ear-rings, crown on the head, set with diamonds, then his armlets, bracelets, then his conch, discus, mace and lotus. Then start again from the feet and repeat the same process. Do this again and again for half an hour. When you feel tired look steadily on the face only. Do this practice for three months.

12. Then close your eyes and mentally visualise the picture and rotate the mind on the different parts, as you did before.

13. You can associate the attributes of God, as omnipotence, omniscience, purity, perfection, etc., during the course of your meditation.

14. If evil thoughts enter your mind do not use your will force in driving them. You will only lose your energy. You will only tax your will. You will fatigue yourself. The greater the efforts you make the more the evil thoughts will return with redoubled force. They will return more quickly, also. The thoughts will become more powerful. Be indifferent. Keep quiet. They will pass away soon. Or substitute good counter-thoughts (Pratipaksha-Bhavana method). Or, think of the picture of God and the Mantra, again and again forcibly. Or pray.

15. Never let a day pass without meditation. Be regular and systematic. Take Sattwic food, Fruits and milk will help mental focussing. Give up meat, fish, eggs, smoking, liquors, etc.

16. Dash cold water on the face to drive off drowsiness. Stand up for 15 minutes. Or have a brisk walk. You may do a few rounds of physical exercises, quickly. Do Bhastrika and Kapalabhati Pranayamas. Or lean upon an improvised swing for 10 minutes, and move yourself to and fro. Do 10 or 20 mild Kumbhaka (Pranayama). Do Sirshasana and Mayurasana. Take only milk and fruits at night. By these methods you can conquer sleep.

17. Be careful in the selection of your companions. Give up going to talkies. Talk a little. Observe Mowna for two hours daily. Do not mix with undesirable persons. Read good, inspir-ing, religious books. This is a substitute for good company, if you do not get positive good company. Have Satsanga. These are all auxilliaries to meditation.

18. Do not shake the body. Keep it as firm as a rock. Breathe slowly. Do not scratch the body every now and then Have the right mental attitude as taught by your Guru.

19. When the mind is tired, do not concentrate. Give it a little rest.

20. When an idea exclusively occupies the mind it is transformed into an actual physical or mental state. Therefore, if you keep the mind fully occupied with the thought of God alone, you will get into Nirvikalpa Samadhi very quickly. So cheer up, exert in right earnest.

THIRTIETH MANDALA

DYNAMIC YOGA

The foundation of Yoga and Vedanta is Yama-Niyama, We talk of these daily; but it is extremely difficult to put them into practice. "Speak the truth", we say and hear a thousand times; but are you placing the ideal of speaking the truth before you? The cultivation of every virtue is most difficult. Even to give up a bad habit, to give up the habit of taking tea, is difficult for you.

Yet with faltering steps you will have to walk the Path of Yoga. Even if you fall down many times, get up again and practise. Keep the spiritual diary. This will prevent you from falling. Very few people keep the spiritual diary! Every man advocates the diary and is prepared to guide others! How can you expect to have spiritual progress?

Practise Ahimsa, Satyam and Brahmacharya. If you cling to truthfulness or non-violence, all other virtues will come by themselves.

Mere study of Prasthanatraya will not do! Some deluded aspirants go hither and thither to learn Yoga, Karma Yoga is nothing to them! Karma Yoga is more difficult than Vadanta. Whom are you serving? You are serving the Lord, your own Atma, in all His manifestations. Bhakti also is nothing for those people! They want only Vedantic Nidhidhyasana!! They have no Viveka, no Vairagya, no Sadhana-chatushtaya, Sampat; yet they want to study Brahma Sutras.

"Sarvam Brahmamayam" will rise readily to their lips. One man studied Brahma Sutras. He went to a milk-shop. The shopkeeper was away; and the cash-chest was open. He said: "The whole world is mine" and took away the money. In the meantime the shop-keeper came back and caught hold of the Vedantin. He was brought before the magistrate. He said: 'I have not done anything wrong. Everything is my own Self. Everything is mine That is what Vedanta teaches us." The magistrate was an intelligent man. He asked the policeman to thrash him nicely and remarked: 'Oh Vedantin! This is also yours only. The policeman is also your own Self. Now receive the thrashing!" Then the Vedantin came to his senses.

Those who go to caves for seclusion and meditation become Tamasic. They mistake Tamas for Sattwa. They imagine that they are only waiting for Videhamukti. That is not real Sadhana. Be sincere. Do Japa. Have constant remembrance of God. Render untiring selfless service. God has given you a very good body and strength. You must try to relieve the suffering of everyone. Serve with Bhava. Feel you are shampooing the feet of the Lord. Thus you will get realisation of God.

Brahman is not in literature. You must serve the sick. Meditation means intensest dynamism, it is all-power. When there is impurity in the mind, to say "I am meditating" is sheer hypocrisy. When the mind is pure, you can say "I am trying to meditate." Concentration of the mind is possible only when you have all the virtues. Otherwise you are only wasting your time and energy. Go to the Hospital and serve the sick. Then, you will become the Greatest Yogi.

If you serve a Mahatma for ten minutes it is equal to ten hours of meditation. You must be vigilant in your Sadhana. Do Japa. Study. Cultivate good conduct and good behaviour. Egoism is a great obstacle to Self-surrender. Cultivate humility. If you see any injury in the feet of others you must feel as if it is on your own feet. You must see God in all. You must be compassionate and merciful.

Then only you can realise God. Divinity is not something hidden somewhere in a cave. When you manifest all these divine virtues, you will become a Dynamic Yogi.

It is possible for every man and woman, with fiery enthusiasm and a spirit of self-sacrifice and dedication, to perform the miracle of creating soul-force that would transform humanity.

Have you brought peace, happiness, solace and spiritual enlightenment to one single being today? If you have, then you have justified the Lord's greatest gift to you, viz., human birth. If you have not, I pray to you with folded palms to gird up you loins and see that from this very moment you would strive to bring about a transformation in your outlook upon life and your life itself.

Life is not meant to be wasted. Life is not meant to be allowed to throw away like oilseeds, thinking that they are useless; the wise man would press them nicely and extract oil out of them. The wise aspirant will similarly press every minute with all his soul force and extract the oil of life divine from it.

Shake off that laziness. Arise. Awake. Look with a different vision, at this marvellous world. The Lord has created it for your sake only-so that you may serve Him in all, that you may love Him in all, and thus realise Him, the glorious Omnipresent, Omnipotent, Omniscient being who is the soul of your soul, the life of your life, the resplendent Light that dwells in the innermost chambers of your heart. The Lord can heal all the sick people in the world, in the twinkling of an eye; but He has let there be suffering in the world in order to give you an opportunity to serve all and thus realise your oneness with Him dwelling in all. The Lord can make everyone rich and free from want in less than a second; but He has let some be poor, in order that your heart may flow towards them in charity, and love, and find there, in those very poor people, the supreme Lord seated in all. His Majesty waiting for you to discover Him. This is the Supreme purpose of creation. Open your eyes, now. Let not a single opportunity to serve, to love and to give, pass.

Only if you serve, love and give, will you truly understand the technique and the glory of meditation. The man who pretends to meditate before he has served his fellow beings, before he has learnt to love all, and to give himself away in charity, is dreaming or sleeping. What a grand experience is meditation: It is communion with God. How can a man whose soul is thickly veiled with selfishness, greed, lust and anger commune with God? The veil is nothing but evil (spelt other-wise). Throw off the evil; and the veil is rent asunder. Then will you perceive Him in all His splendour, during the hour of your meditation. You will realise God. Here and now, in less time than it takes you to squeeze a flower in your hand. This is Dynamic Yoga.

THIRTY-FIRST MANDALA

GURU SHARANA YOGA

The Lord is gracious. He has given you countless opportunities to evolve and attain Him. He has assured us in the Gita that whenever there is decay of righteousness, He manifests Himself. He comes to us in various forms. He comes to you as your spiritual preceptor. One who has realised Him partakes of His Power and Grace. For Sadhaka the Guru is God Himself. The Guru can shower his grace upon you all; and he can enlighten you. He is the visible representative of the Lord. But you must serve the Guru, prostrate to Him, surrender yourself to him and through enquiry, you must obtain from him the knowledge of the Self.

Guru-Bhakti is absolutely necessary. Guru will take you to God immediately. People generally complain, "We do not get good Guru these days?" This is a lame excuse. You can make even an ordinary spiritual aspirant as your Guru. You will have to change your angle of vision. When you look at a cocoanut made of sugar, you have a double consciousness. You know pretty well that it is not cocoanut. In your heart there is Bhava, that it is sugar and sugar alone. Even though you see the world, it does not really exist. This is the Nischaya of the Vedantic student. It is his determination. Even so, the defects of the aspirant-Guru do not exist for the disciple who has taken him as his Guru with Bhakti. The aspirant should defy and superimpose all the attributes of the Lord on the Guru. Guru, Ishwar, Brahman, Om, Truth are all one. You must strictly obey and carry out his orders. You must think that underneath the name and form of the Guru, there is the all-pervading pure conscious-ness. In course of time the physical form will vanish and you will realise your own Self, the pure Brahmic consciousness that lies at the back of the physical form of your Guru.

When once you have taken a man as your Guru, you should never change even if you get a man with greater developments or Siddhis. Then only will you have faith. Through strong faith, you will then and there, realise Brahman, the God in that Guru. You must become like the famous Bhakta Pipa of the well-known Bhaktamala, who took a rogue Nata as his Guru and when he saw his Nata Guru dancing on the bamboos in the open market, he took him as Guru, the Brahman incarnate, prostrated before him and thus eventually had his Self-realisation through the form of the rogue-Guru, the Nata.

Guru and the disciple should be well acquainted with the nature of each other. The student should know thoroughly well the ideals and principles of his Guru and the disciple should lay bare before his preceptor all his weaknesses and shortcomings. He should allow himself to be tested in the crucible of sufferings by his Guru in a variety of ways so that he may have full confidence in the disciple.

The disciple also should come in closer contact with the Guru during his service and try to imbibe all his good qualities. He must place before him all his difficulties and then alone the teacher can remove the pitfalls and snares through efficient and potent means.

Guru is Brahma, Guru is Vishnu and Maheswara in human form. The outer cloak should not make you think that he is an ordinary man. If you serve your Guru, with full devotion and faith, Realisation will come in the twinkling of an eye or within the time taken to squeeze a rose flower in the palm of your hand.

Unless you have faith in the Lord and devotion to the Guru, you cannot understand the real truths of Vedanta, you will not be able to raise the Brahmakara Vritti. Only when all the Vishayakara Vrittis subside will the Brahmakara Vritti arise in the Sattwic mind which is equipped with the four means and with the instructions of the Guru. Again and again the Vishaya kara Vrittis manifest into the mind lake. All these Vishayakara Vrittis will subside if you meditate on Om. The one Brahmakara Vritti arises. This Brahmakara Vritti destroys ignorance and its effects and brings Enlightenment. Your foremost duty, along with your daily duties, is to raise this Brahmakara Vritti by doing Japa of Om, by meditating on Om, and by studying Upanishads. You will then become One with Brahman. You will go beyond grief and delusion, you will attain the Supreme by the knowledge of Brahman.

THIRTY-SECOND MANDALA

HAMSA OR PARAMAHAMSA YOGA

To the Hamsa Yogi, the breath is the rosary, and constant ceaseless Ajapa-Japa is second-nature. The inspired breath repeats So; and the expired breath sings Ham. They remind him "So-Ham"' or "Ham-Sa"-"I am He".

He is a true Paramahamsa who has thus realised' his identity Consciousness of Brahman. He lives in the identity of the individual soul with the Supreme Soul.

He is a true Paramahamsa who has thus realised his identity with the Supreme Soul. He is fit to be worshipped by all; he who wishes to attain the highest worldly prosperity and spiritual wisdom should worship such a Yogi, a Hamsa Yogi or Parama-hamsa.

Retire to a solitary place. Sit in Padma or Siddha Asan. Close your eyes and fix your internal gaze at the point between the two eye-brows. Breathe deeply, smoothly and rhythmically. Listen to the Message of the Breath. The ingoing breath utters a long "SO"; and the outgoing breath utter "HAM". Fix the mind on this supreme Mantra "So-Ham". Meditate upon the significance of this Maha-Mantra: "I am He". Negate the five illusory sheaths. Transcend the three bodies and the three states of consciousness. Rest in your own Satchidananda Swaroopa.

THIRTY-THIRD MANDALA

HIGHEST YOGA

Study daily the story of Avanti Brahmin that occurs in Srimad Bhagavatha. You will be greatly inspired. This story places before you the great ideal of egolessness. The Avanti Brahmin was persecuted in a variety of ways by his own kith and kin and the other people. He bore it all with a smile on the face and was ever immersed in his Self-knowledge.

Similarly a person is praised by some and criticised by others. Patience and perseverance is necessary if you are to achieve something grand. Become an embodiment and exemplar of the Mahamantra that I always sing "Bear insult: bear injury: this is the highest Sadhana." Spiritual growth should not be measured by the length of time you are able to sit on Padmasan, by the number of Siddhis that you possess, by the lights that you see during meditation and the sounds that you hear; these are all minor things. Spiritual growth can be truly measured by the extent to which you have got rid of the egocentric irritability that is found in great abundance in a worldly man. This is the most difficult thing. When a person abuses you, criticises your work, vilifies you and scandalises you, are you able to maintain the equilibrium of mind and ignore these things as mere vibrations in the ether, which do not touch the majesty of your resplendent Atman? Then you have truly progressed in your Sadhana; you have achieved something.

Therefore, whatever be the other forms of Sadhana that you practise, I always say you should develop the great virtue of adaptability which contains in it all the elements of humility, simplicity, patience, tolerance, perseverance and sincerity. The aim of Sadhana is the curbing of the ego which veils the Truth, the supreme Self that resides within your heart, the Satchida-nanda Atma that you are in reality. Adaptability and the diligent practice of "Bear insult and bear injury" will enable you lo achteve this aim. But it is not so easy. A small word will upset you to such an extent that you would instantly fly into a rage.

You will lose your temper in no time. You know it is bad to get angry; yet, when the time comes, when your patience is put to test, when someone criticises you or abuses you, you will instantly lose control over your temper. This is Maya. Eternal vigilance is necessary to guard yourself against this evil. Service of humanity is indispensable if you are to acquire perfect control over the mind, if you wish to eradicate this egoism (Abhiman), the greatest and most inveterate enemy of a true Sadhaka. When you see some light during meditation, do not imagine you have attained Self-realisation. It is not so easy; after several births only you can hope to attain Self-realisation. BAHUNAAM JANMANAAMANTE JNANAVAN MAM PRAPADYATE. But, if you practise this supreme virtue of adaptability, if you are patient, forgiving and loving, you will attain the goal very quickly.

There are different types of people in this world; and in moving with them all you have constantly to adapt, adjust and accommodate. This is relative world, of good and evil; so you have to be tolerant, forgiving, loving. That is the way to Eternal Bliss. That is the way to regaining your

essential divine nature. That is the goal of life; attain this by selfless service, cosmic love, meditation, living a simple life, taking Sattwic diet and entertaining sublime thoughts.

THIRTY-FOURTH MANDALA

JAPA YOGA

Japa is the repetition of any Mantra or Name of the Lor 1 this Kali Yuga or iron age when the physique of the va majority of persons is not good, rigid Hatha Yogic practices are very difficult. Japa is an easy way to God-realisation. Tukaram, Namdev, Dhruva, Prahlada, Valmiki Rishi, Rama-Krishna Paramahamsa all had attained salvation by uttering the Name of God.

Japa is an important Anga of Yoga. In the Gita you will find YAJNANAM JAPA YAJNOSMI-Among Yajnas I am Japa Yajna. In Kali Yuga the practice of Japa alone can give you eternal Peace, Bliss and Immortality. Japa ultimately results in Samadhi or communion with the Lord. Japa must beconie habitual, and must be attended with Sattwic or Divine Bhava, Purity, Prema and Sraddha. There is no Yoga greater than Japa Yoga. It can give you all Ishta Siddhis (whatever you want), Bhukti and Mukti.

Japa is repetition of the Mantra. Dhyana is meditation on the form of the Lord with His attributes. This is the difference between Japa and Dhyana. There is meditation or Dhyana with Japa (Japa-sahita): There is Japa without meditation (Japa-rahita): In the beginning you should combine Dhyana with Japa. As you advance the Japa drops by itself; meditation only remains. It is advanced stage.

While you are doing the Japa of any Mantra, think that you are really praying to your Ishta Devta, that your Ishta Devata is really listening to you, that He is looking at you with merciful or graceful eyes, and that He is giving you with open hands full Abhaya-Dana (asking you to be free from all fears whatsoever) with a view to give you your desired object (Moksha). Entertain this Bhava.

One must take to Japa or Nama-smarana (remembering the Name of Lord) very seriously and sincerely with full faith. The chanting of the Name is but serving Him. You must have the same flow of love and respect (devotion) in your heart at the time of thinking of or remembering His Name as that you naturally may have in your heart at the time when you really see Him. You should have full faith and belief in the divinity of the Name.

RULES FOR JAPA

1. Select any Mantra or Name of God (preferably that given by your Guru) and repeat it from 108 to 1080 times daily (one to ten Malas).
2. Use a Rudraksha or Tulsi Mala of 108 beads.

3. Use only the middle finger and thumb of the right hand for rolling the beads. The index finger is prohibited.
4. Do not allow the Mala to hang below the navel; keep the hand near the heart or the nose.
5. The Mala must not be visible to you or others. Cover it with a towel, or kerchief, which must be pure and washed daily.
6. Do not cross the Meru (crown of head) of the Mala while rolling the beads. Turn back when you come up to it.
7. Do mental Japa for some time. If the mind wanders take to labial Japa (whispering or muttering) for some time, or loud Japa, by rotation and come back to mental Japa again as soun as possible.
8. Take a bath, or wash your hands, feet, face, and mouth before sitting for Japa in the morning. At other times this is not absolutely necessary. Do Japa whenever you have leisure, especially during the Sandhyas or the junctions of the day (morning, noon, and evening) and before going to bed.
9. Associate the Japa with rhythmic breathing or Prana-vama and meditate on the form of your deity. Keep a picture or idol of the deity in front. Think of the meaning of the Mantra while repeating it.
10. Pronounce each letter of the Mantra correctly and distinctly. Do not repeat it too fast or too slow. Increase the speed only when the mind wanders.
11. Observe Mowna and avoid distractions, calls or engagements.
12. Face the East or the North and sit in a separate meditation room or any good place, such as temple, river bank, under banyan tree or a peepal tree, etc.
13. Do not beg of God any worldly objects while doing Japa, Feel that your heart is being purified and the mind is becoming steady by the power of the Mantra with the grace of God.
14. Keep your Guru Mantra a secret. Never disclose it to anyone.
15. Carry on the current of Japa mentally even at other times, in whatever works you may be engaged.

THREE VARIETIES OF JAPA

Repeat the Mantra verbally for some time, in a whisper for some time, and mentally for some time. The mind wants variety. It gets disgusted with any monotonous practice. The mental repetition is very powerful. It is termed Manasika Japa. The verbal repetition is called Vaikhari Japa. Repetition in a whisper or humming is termed Upamshu Japa. Even mechanical repetition of the Mantra without any Bhava has a great purifying effect on the heart or the mind. The feeling will come later on when the process of mental purification goes on.

Loud Japa shuts out all worldly thoughts. There is no break of Japa here, This is one advantage in loud Japa, Manasika Japa is difficult for ordinary people and break may come in the mind after a while. Whenever sleep tries to overpower you when doing Japa at night, take the Mala in your hand and roll the beads. This will put a check to sleep. This is another advantage in loud Japa.

Repeat the Mantra loudly. Give up Manasika Japa at this time. The Mala will remind you of the stoppage of Japa. When sleep comes in, stand up and do the Japa.

The Vaikhari Japa (loud pronunciation) gives the reward as stated in the Vedas; while the Upamshu Japa, whispering or humming, which cannot be heard by anyone, gives a reward i thousand times more than the Vaikhari; the Manasika Japa (mental Japa) gives a reward a crore times more than the Vaikhari Japa.

Do Japa in the throat or Kantha for one year. This is verbal apa or Vaikhari Japa in a loud tone. Do it in the heart of Hridaya for two years, This is mental or Manasika Japa. Do it in the Nabhi or navel for one year. This kind of Japa is associated with the breath.

When you advance in practice, every pore in the skin, every hair on the body, will repeat the Mantra forcibly. The whole system will be charged with the powerful vibrations of the Mantra. You will be ever in the Prema or Love of the Lord. You will experience muscular twitchings and will shed profuse tears of Ananda. You will be in an exalted Divine mood. You will get inspiration, revelation, ecstasy, insight, intuition and Parama-Ananda. You will compose inspiring poems. You will have various Siddhis, Divine Ashwarya, treasures of Heaven.

Repeat the Name of the Lord constantly. This will lead quite easily to the control of mind. Do it with absolute Shraddha (faith). Do it with Antarika-Prema (love from the bottom of your heart) and Anuraga (intense affection). You must intensely feel for the long, painful separation from Him. Tears must flow profusely from your eyes. This is Viraha-Agni. When you repeat His Name, remember that He is dwelling in the chambers of your heart in the Anahata-Chakra, with conch, disc, mace and lotus in His Hands, in the midst of a blazing light, dressed in yellow silken robe, with Sri-valsa and Kaustubha gem in His chest.

THIRTY-FIFTH MANDALA

JNANA YOGA

This is otherwise known by the names Nirgun Dhyana, meditation on Om, Pranava Upasana or Brahma Upasana. Purify the Chitta by doing Nishkama Karma for twelve years. The effect of Chitta Shuddhi is the attainment of Viveka and Vairagya. Acquire the four qualifications (Sadhana Chatushtaya), Viveka, Vairagya, Shad Sampath and Mumukshuttwa, Then approach a Guru. Have Sravan, Manan, and Nidhidhyasan. Study carefully and constantly twelve classical Upanishads and Yoga Vasishtha. Have a comprehensive and thorough understanding of the Lakshyartha or indicative (real) meaning of the Maha-Vakya "Tat Twam Asi". Then, constantly reflect over this real meaning throughout the twenty-four hours. This is Brahma-Chintan or Brahma-Vichara. Do not allow any worldly thoughts to enter the mind. Vedantic realisation comes not through reasoning but through constant Nidhidhyasan, like the analogy of Brahma-rakeeta Nyaya

(caterpillar and wasp). You get Tadakar, Tadrup, Tanmaya, Tadiyata, Talleenata (Oneness, identity).

No Asan is necessary for Vedantic Sadhana. You can meditate while talking, standing, sitting, lying in an easy chair, or balf-reclining posture, walking and eating.

Generate the Brahmakara Vritti from your Sattwic Antahkarana through the influence of reflection on the real meaning of the Maha Vakyas. "Aham Brahma Asmi" or "Tat Twam Asi". When you try to feel that you are infinity, this Brahmakara Vritti is produced. This Vritti destroys Avidya, induces Brahma Jnana and dies by itself eventually, like Nirmal seed which removes sediment in the water and itsel settles down along with the mud and other dirty matter.

Retire into the meditation chamber. Sit on Padma, Siddha, Swastika or Sukha Asan to begin with. Relax the muscles. Close the eyes. Concentrate on or gaze at the Trikute, the space between the two eye-brows. Repeat Om mentally with Brahma-Bhavana. This Bhavana is a sine que non, very very important. Silence the conscious mind. Repeat mentally, feel constantly.

All-pervading ocean of light I am	OM OM OM
Infinity I am	OM OM OM
All-pervading infinite Light I am	OM OM OM
Vyapaka Paripoorna Jyotirmaya Brahman I am	OM OM OM
Omnipotent I am	OM OM OM
Omniscient I am	OM OM OM
All Bliss I am	OM OM OM
Satchidananda I am	OM OM OM
All purity I am	OM OM OM
All glory I am	OM OM OM

All Upadhis will be sublated. All Granthis (heart-knots of ignorance) will be cut asunder. The thin veil, Avaran, will be pierced. The Pancha Kosha Adhyasa (super imposition) will be removed. You will rest doubtless in Satchidananda state. You will get highest Knowledge, highest Bliss, highest Realisation, and highest end of life. "Brahma vit Brahmdeva Bhavati". You will become Shuddha Satchidananda Vyapak Paripoorna Brah-man. "Nasti Atra Samsayah", there is no doubt of that.

There is no difficulty at all in the Atma-Darshan, You can have this within the twinkling of an eye as Raja Janaka had, before you can squeeze a flower with fingers, within the time taken for a grain to fall when rolled over a pot. You must do earnest, constant and intense practice. You are bound to succeed in two or three years.

Now-a-days there are plenty of "Talking Brahmans". No flowery talk or verbocity can make a man Brahman. It is cons-a main die, Apart Saha Brainic elisation S vant have or
Sakshatkar) wherein he sees Brahman just as he sees the solid white wall in front of him and feels Brahman, just as he feels the table behind him.

THIRTY-SIXTH MANDALA

YOGA OF ACTION

I have no patience with a theoretical religion. That is why 1 stress on Sadhana so much. By contemplating in a closed room for years you may not advance more than a few steps. For the effects of past action can only be washed away by fresh virtuous action in the present, i.e., by Seva. There is no method of purifying yourself, destroying impure Samskaras and Vasanas.

No one can achieve the ideals of Karma Yoga without destroying Ahamkara, and you cannot dissolve the accumulated layers of Ahamkara, without the magic solvent of Seva. One must GIVE and SERVE if one wishes to KNOW. To the Self-centred, Jnana will ever be empty and meaningless. God has no use for the so-called Pandit who mechanically chants the Slokas but shuts his eyes to the sick man on the way.

The self, the smaller self of Rajas and Tamas in one is always prompting one towards its own aggrandisement. It wishes to enjoy-to have Bhoga. But the Bhoga of the three worlds cannot give a tenth, a hundredth of the bliss of divine knowledge.

Do not think too much about the method of Nishkama Karma. Begin somewhere, with the right spirit, and the way will open before you. The right Bhava in service is necessary. Not the smallest insect is to be treated callously. I once found a drowning wasp. I took it out, gave it some warmth and prayed for it. For I know the Lord is there in the wasp. Work for the benefit of others because they are divinities not because you want personal glory. Even a tiny bit of Seva in this spirit will be recognised at once, while thousands given with a view to self-advertisement may earn you little merit.

The secret of Nishkama Karma Yoga has been explained by Lord Krishna in the Bhagavad Gita. Every selfless worker should study Gita daily. He can obtain real wisdom from it. Gita is still alive for those who are alive to it. Real wisdom returns to those who turn to it, the Gita is a scripture for all time. I would say that it is specially addressed to the people of Kali Yuga.

Fill your mind with thoughts of God; be devoted to God. Do everything as His will. Surrender yourself to Him. This is, in short, the secret of Karma Yoga. This is the Yoga of synthesis. This Yoga is the most suitable one for this Kali Yuga. It helps the integral development of the human personality. It leaves no loop-holes for Maya to enter you. It fills every part of man with Godliness.

Karma Yogi should ceaselessly strive to cultivate divine virtues and to purify his heart. He should ever have Shanti and Samata-peacefulness and mental equilibrium-as his best constant companions. Only that person who has found peace within himself and who is able to maintain a balanced state of mind in all circumstances, will be able to radiate peace and even-mindedness.

This peacefulness is not a Tamasic-state. This self-surrender is not fatalism. You should cultivate dynamic peace. You should not be idle even for a second. He who is ever engaged in working for the commonweal is dear to the Lord. He is a Sage, he is a great Bhakta, he is a mighty Yogi.

You must engage yourself in ceaseless, untiring, selfless service. The characteristics of such service are Yagna, Dana, and Tapas. You should transform all your daily activities into one long and continuous Yajna. Mentally repeat often:

ब्रह्मर्षण ब्रह्महविः ब्रह्माग्नौ ब्रह्मणहुतम् ।
ब्रह्मव तेन गन्तव्यं ब्रह्मकम समाधिना ।

Feel that your own Self, the various actions, the persons you serve are all Brahman or God. After every act say mentally "Brahmaarpanam" and disconnect yourself from the act. Do not expect any fruits for it. You will not be bound.

Unattached service does not mean indifferent work. Selfless actions are not soul-less, heart-less actions. You should put your heart and soul in all that you do. Remember always that you are serving the Lord Himself in all and through your actions you are expressing His will. You should act like a dutiful manager of the absentee landlord's estate. You should have the same attitude towards your worldly concerns that a loving, kind and conscientious nurse has towards the children entrusted to her care. Do your duty well; inwardly feel that you are only an instrument in the hands of the Lord; that your true Self, the Godhead within you, is an Eternal Sakshi.

Karma Yoga is skill in action. It is a great art. You have to take as much interest in each act that you perform daily as an artist takes in his dearly-loved paintings. Note after how much keen deliberation the artist puts the brush on the canvas. Every stroke of the brush is preceded by much reflection.

His entire mind is centred on the work on hand. His entire being is focussed on the painting. He works self-forgetfully. That should be your attitude. Such an interest you should take in all that you do. At the same time you should be entirely detached from all the actions. The painter would be depressed if his work is not appreciated. But the Karma Yogi rejoices always. He enjoys the supreme satisfaction of glorious culmination at every stage of his work. He has the contentment

of having done his duty. He is not affected by the result. The success he expects of the work is the work itself which he has already accomplished!

Live in the Lord. Repeat His name always. Feel that you are only an instrument in the hands of the Lord. God does everything. Share what you have with others. Then your heart will be purified quickly. Knowledge of the Self will descend on you quickly.

See God in all. Whatever you see, whatever you hear, the moving and unmoving objects-all are Narayana only.

Along with your daily work you should regularly practise meditation and you should also keep up the Sakshi Bhava. Even while you work you should again and again feel: I am not hungery, it is the function of the Prana to be hungry. I do not see any-thing; it is the function of the eye to see. Exhilaration and depression belong to the mind; not to me. I am the Eternal Sakshi of everything." Through such regular Vichara, you will soon attain Samadhi or Self-awareness. You are wasting your life if you do not strive for this Great Goal every moment.

KRIYA YOGA

Tapas (austerity), Svadhyaya (study of sacred scriptures and Japa of Mantras) and Isvarapranidhana constitute Kriya Yoga.

Yoga is a purificatory process. By Tapas you attain Tejas, Justre. Several kinds of Tapas are explained. Svadhyaya fills mind with Sattva. Ishvarapranidhana removes egoism, selfishness and vanity.

Kriya Yoga paves the way to the purification of the mind. You should have Chitta-shuddhi (purity of mind) first. Then alone will the divine light decend on you, Fasting is Tapas. It cleanses the mind. It destroys sins. There are the Chandrayana and Krishchra Vratas. Then there is the Fanchagni Tapas. The aspirant sits in the midst of four fires. There is the scorching sun above. He develops power of endurance.

Purity, straightforwardness, continence, non-violence, worship offered to the Gods, to the twice-born, to the teachers and to the wise are the austerities of the body (Sareera Tapas).

Speech that causes no annoyance, truthful and beneficial, is the austerity or Tapas of the speech.

Poise, cheerfulness, silence, self-control, purity of nature are the austerities of the mind.

Walking barefooted, doing Japa standing in water and sleeping on the ground, are other forms of Tapas.

Svadhyaya or study of sacred scriptures and Japa are Angas of Kriya Yoga. They also purify the mind. Rajas and Tamas are squeezed out, just as the toothpaste is squeezed out of the tube. The mind is filled with Sattva or purity.

Ishwarapranidhana is self-surrender to the Lord. The aspirant consecrates his body, mind, Prana, soul, senses, his all actions and their fruits at the altar of the Lord. He has no initiative in any action. He is an instrument in the hands of the Lord. Thus he removes his egoism, selfishness and vanity and purifies the mind.

KUNDALINI YOGA

In Kundalini Yoga the creating and sustaining Shakti of the whole body is actually and truly united with Lord Siva. The Yogi goads Her to introduce him to her Lord. The rousing of Kundalini Shakti and Her Union with Lord Siva effects the state of SAMADHI (ecstatic union) and spiritual ANUBHAVA (experience). It is She who gives Knowledge or Jnana, for She is Herself That, Kundalini Herself, when awakened by the Yogis, achieves for him the Jnana (illumination).

Kundalini can be awakened by various means and these different methods are called by different names, viz, Raja Yoga, Hatha Yoga, etc. The practitioner of this Kundalini Yoga claims, that, in Dhyana Yoga, ectasy takes place through detachment from the world and mental concentration.

The degree of this depends upon the meditative powers, Dhyana Shakti of the Sadhak and the extent of detachment from the world. On the other hand, Kundalini who is all Shakti and is therefore Jnana Shakti Herself, bestows Jnana and Mukti, when awakened by the Yogis. Secondly, in Kundalini Yoga there is not merely a Samadhi through meditation, but the central power of the Jiva, carries with it the forms of both body and mind. The Union in that sense is claimed to be more complete than that effected through other methods. Though in both cases the body-consciousness is lost, in Kundalini Yoga not only the mind but the body also, in so far as it is represented by its central power, is actually united with Lord Siva at the Sahas-rara Chakra. This union (Samadhi) produces Bhukti (enjoyment) which a Dhyana Yogi does not possess. A Kundalini Yogi has both Bhukti (enjoyment) and Mukti (liberation) in the fullest and literal sense. Hence this Yoga is claimed to be the foremost of all Yogas. When the sleeping Kundalini is awakened by Yogic Kriyas, it forces a passage upwards through the different Chakras (SHAT CHAKRA BHEDA). It excites or stimulates them into intense activity. During its ascent, layer after layer of the mind becomes fully opened. All KLESHAS (afflictions) and the three kinds of Taapa will vanish. The Yogi experiences various visions, powers, bliss and knowledge. When it reaches Sahasrara Chakra in the brain the Yogi gets the maximum knowledge, Bliss, power, and

Siddhis. He reaches the highest rung in the Yogic ladder. He gets perfectly detached from body and mind. He becomes free in all respects. He is a full-blown Yogi (POORNA YOGI).

Man is a microcosm (Kshudra Brahmanda). Whatever exists in the outer universe exists in him. All the Tattvas and the worlds are within him and so are the supreme Siva-Shakti. In him there are the seven upper regions or Lokas. These regions, namely Bhuh, Bhuvah, Svah, Tapa, Jana, Maha and Satva Lokas correspond with the six centres; five in the trunk, the sixth in the lower cerebral centre; and the seventh in the upper Brain or Satyaloka, the abode of the Supreme Siva Shakti.

The six centres are the Muladhara or root-support situated at the base of the spinal column in a position midway in the pereneaum between the root of the genitals and the anus. Above it, in the region of the genitals, abdomen, heart, chest and throat and in the forehead between the two eyes, are the Svadhishtana. Manipura, Anahata, Vishuddha and Ajna Chakras or lotuses respectively.

The seventh region beyond the Chakras is the upper brain, the highest centre of manifestation of consciousness in the body and therefore the abode of the supreme Siva-Shakti.

The Yogin who works for Liberation does so through Kundalini Yoga which gives both Enjoyment and Liberation. At every centre to which he rouses Kundalini he experiences special form of Bliss and gains special powers. Carrying Her to Siva at his cerebral centre, he enjoys the Supreme Bliss which in its nature is that of Liberation, and which when established in permanence is Liberation itself on the loosening of spirit and body.

Energy (Shakti) polarises itself into two forms, namely, static or potential (Kundalini) and dynamic (the working forces of the body as Prana). Behind all activity there is a static background. This static centre in the human body is the central Serpent Power in the Muladhara (root-support).

This static Shakti is affected by Pranayama and other Yogic processes and becomes dynamic. Thus, when completely dynamic, that is when Kundalini unites with Siva in the Sahasrara, the polarisation of the body gives way. The two poles are united in one and there is the state of consciousness called Samadhi. The polarisation, of course, takes place in consciousness. The body actually continues to exist as an object of observation to others. It continues its organic life. But man's consciousness of his body and all other objects is withdrawn because the mind has ceased, so far as his consciousness is concerned, the function, having been withdrawn into its ground which is Consciousness.

When awakened, Kundalini Shakti ceases to be a static Power which sustains the world-consciousness, the content of which is held only so long as she sleeps; and when once set in movement Kundalini is drawn to that other static centre in the Thousand-petalled Lotus (Sahasrara) to attain union with the Siva-consciousness of ecstasy beyond the world of forms. When Kundalini

sleeps, man is awake to this world. When she wakes, he sleeps, that is, loses all consciousness of the world and enters his causal body. In Yoga he passes beyond to formless con-sciousness.

PRANAYAMA FOR AWAKENING KUNDALINI: When you practise the following, concentrate on the Muladhara Chakra at the base of the spinal column which is triangular in form and which is the seat of the Kundalini Shakti. Close the right nostril with your right thumb. Inhale through the left nostril till you count 3 OMs slowly. Imagine that you are drawing the Prana with the atmospheric air. Then close the left nostril with your little and ring fingers of the right hand. Then retain the breath for 12 OMs. Send the current down the spinal column straight into the triangular lotus, the Muladhara Chakra. Imagine that the nerve-current is striking against the lotus and awakening the Kundalini. Then slowly exhale through the right nostril counting 6 OMs. Repeat the process from the right nostril as stated above, using the same units, and having the same imagination and feeling. This Pranayama will awaken the Kundalini quickly. Do it 3 times in the morning and 3 times in the evening. Increase the number and time gradually and cautiously according to your strength and capacity. In this Prana-yama, concentration on the Muladhara Chakra is the important thing. Kundalini will be awakened quickly if the degree of concentration is intense and if the Pranayama is practised regularly.

THIRTY-SEVENTH MANDALA

LAMBIKA YOGA

Practice of Khechari Mudra is Lambika Yoga. The technique of the Mudra is explained below. He who practises this Mudra will have neither hunger nor thirst. He can walk in the sky. This Yoga is beset with difficulties.

This is a very difficult Yoga. It has to be learnt under a developed Yogi Guru who has practised this Yoga for a long time and attained full success.

It is kept secret by Yogis. It confers great Siddhis or powers. It is a great help to control the mind. He who has attained success in this Mudra, will have neither hunger nor thirst. He can control his Prana quite easily.

Khechari Mudra, Yoni Mudra, or Shanmukhi Mudra, Sam-bhavi Mudra, Aswini Mudra, Maha Mudra and Yoga Mudra are the important Mudras. Among these Mudras, Khechari Mudra is the foremost. It is the king of the Mudras.

Mudra means a seal. It puts a seal to the mind and Prana. Mind and Prana come under the control of a Yogi.

Khechari Mudra consists of two Important Kriyas, viz., Chedan and Dohan.

The lower part of the front portion of the tongue, the frenum linguae is cut to the extent of a hair's breadth with a sharp knife once in a week. Afterwards powder of turmeric is dusted over it. This is continued for some months. This is Chedan.

Afterwards the Yogic student applies butter to the tongue and lengthens it daily. He draws the tongue in such a way that it is similar to the process of milking the udder of a cow. This is Dohan.

When the tongue is sufficiently long (it should touch the tip-of the nose, the student folds it, takes it back and closes the posterior portion of the nostrils. Now he sits and meditates. The breath stops completely.

For some the cutting and the lengthening of the tongue is not necessary. They are born with a long tongue.

He who has attained perfection in this Mudra becomes a walker in the sky. Queen Chudalai had this Siddhi or power.

He who has purity and other divine virtues, who is free from desire, greed and lust, who is endowed with dispassion. discrimination and strong aspiration or longing for liberation will be benefited by the practice of this Mudra.

The Mudra helps the Yogi to get himself buried underneath the earth.

THIRTY-EIGHTH MANDALA

LAYA YOGA

Laya is the state of mind when one forgets all the objects of senses and gets absorbed in the object of meditation. Laya enables one to have perfect control over the five Tattwas, mind and Indriyas. The fluctuations of mind will stop. The mind, body, and Prana will be entirely subdued.

For Laya Yoga, Sambhavi Mudra is an effective method, in which one intently concentrates on any one of the Shad Chakras. Tratak exercise plays a vital part in getting success in Laya. In due course of practice, the Yogin gets established in Samadhi. He becomes a Jivanmukta.

ANAHAT SOUNDS

Anahat sounds are the mystic sounds heard by the Yogin during his meditation. It is a sign of the purification of Nadis. Some students can clearly hear it through any one of the cars and some by both the ears. There are loud as well as subtle sounds. From the loud, one will have to contemplate

on the subtle and from the subtle to the subtler. Beginners can hear the sound only when the ears are closed. Advanced students can concentrate on the Anahat sound even without closing the ears. Anahat sound is also termed Omkara Dhwani. It proceeds from the Anahat centre of the Sushumna Nadi.

Sit in your usual Asana. Close the ears with the thumbs. Hear and minutely observe the internal sound through the ears. The sound that you hear from within will make you deaf to all external sounds. Close the eyes also. In the beginning of your practice, you will hear many loud sounds. Later on they are heard in a mild way. The mind having at first concentrated itself on any one sound fixes firmly to that and is obsorbed in it. The mind becoming insensible to the external impressions, becomes one with the sound as milk with water and then becomes rapidly absorbed in Chit-akasa. Just as the bee drinking the honey alone does not care for the odour, so also the Chitta, which is always absorbed in inner sound, does not long for sensual objects, as it is bound by the sweet Nada and has abandoned its flitting nature.

The sound proceeding from Pranava Nada, which is Brahman, is of the nature of effulgence. The mind gets absorbed in it. The mind exists so long as there is sound, but with its cessation, there is that state termed Turiya. It is the supreme seat. It is the Unmani state. The mind gets absorbed along with Prana by constant concentration upon Nada. The body appears to be constant concentration upon Nada. The body appears to be a log of wood and it does not feel heat or cold, joy or sorrow. Different kinds of sounds proceed from the heart (Anahat sound).

Nada that is heard through the ears is of ten kinds. The first is the sound, "CHINI" (like the pronunciation of the word); the second is "CHINI CHINI"; the third is the sound of a bell; the fourth is that of a conch; the fifth is that of flute; the sixth is the sound of cymbals; the seventh is the tune of a flute; the eighth is the voice of a drum (Bheri); the ninth is the sound of a double drum (Mridanga) and the tenth is the sound of thunder.

You cannot expect the sound immediately after you close your ears. You should concentrate and keep your mind one-pointed. The particular sound that you hear today, you may not hear every day. But you will hear any one of the ten Anahat sounds.

The description given above is Laya through Nada-Anahat sound, In the same manner, Laya can be effected by concentration at the tip of the nose (Nasikagra Drishti), at the space between the two eye-brows (Bhrumadhya Drishti), meditation on the five Tattwas, on Soham Mantra, Aham Brahma Asmi, Tat Twam Asi Mahavakyas and other methods also.

You can blow up the existence of the world through LAYACHINTAN. See how the elements got involved. All the objects get merged in the earth, earth in water, water in fire, fire in air, air in ether, ether in AVYAKTAM and AVYAKTAM in Brahman. Where is the world now, my friend?

The more the idea of the world vanishes from your mind, the more the idea of Brahman will get a strong hold in your mind. Think of the operator in the Cinema Show who is in charge of the film. The pictures are all false. The operator only is the real person. He remains even when the pictures disappear. In the "MOVING TOY SHOW", there is a person behind the screen, who holds the strings. This whole world is a bioscope. It is a mere show kept up by the mind-juggler. The string holder is HIRANYAGARBHA. He is the SUTRADHARA. He is the operator of this world-Cinema.

THIRTY-NINTH MANDALA

LIKHITA JAPA YOGA

Of the various methods of Japa described in the scriptures viz., Vaikhari, Upamshu and Manasika, etc. Likhita Japa is very efficacious. It helps the Sadhaka in concentration of the mind and gradually leads to meditation.

An Aspirant should select the Mantra of his tutelary deity or Ishta, according to his liking or inclination. Repetition of the same Mantra with meaning and Bhava should be practised both orally and in writing. For oral Japa, the help of a Mala or rosary is required. For Likhita Japa a note-book and a pen should be used. In Mantra-writing (Likhita Japa) there is no restriction about any particular script. It may be written in any language. The following rules may be observed while practising Mantra-writing.

1. Regularity and punctuality of time should be observed his would itself bring the requisite helo and be of the utmos benefit to the Sadhakas.
2. Physical and mental purity should be observed. Before sitting for Mantra-writing, the face, hands and feet should be washed, effort should be made to keep the mind pure during Mantra-writing. Drive out all worldly thoughts while writing Mantra.
3. Continue to sit in one pose as long as possible. Frequent change of a pose or Asana should be avoided. Sitting in one Asana would increase your power of endurance and also considerable energy will be preserved.
4. Observe silence during the practice. Too much of speaking results in waste of energy and waste of time. Silence helps in an increased outturn of work.
5. Avoid looking hither and thither. Fix your eyes on the note-book. This would help concentration of mind during the practice.
6. Repeat the Mantra mentally also while writing it in the note-book. This will make a threefold impression in your mind. Gradually your whole being will be involved and engrossed in the Mantra.
7. Fix a particular number of Mantras for one sitting. This will keep your practice intact and you will never get out of touch with the Mantra.

8. When you have once started the practice, do not leave it till you have finished the daily quota of one sitting. Do not allow your mind to be diverted to other engagements as this would be an obstruction in the Sadhana. Have at least half-an-hour's writing at one sitting.
9. To help concentration, one uniform system of writing from top to bottom or from left to right may be maintained during a particular sitting. The whole Mantra should be written at once in continuity. Do not break the Mantra in the middle when you come to the end of the line.

When a Mantra is selected by you, try to stick to it tenaciously. Frequent change of Mantra is not advisable.

The above rules, if strictly observed, will help you much in your quick evolution. You will develop concentration wonder-fully. By prolonged and constant practice the inherent power of the Mantra (Mantra-Shakti) will be awakened, which will fill your very existence with the Divinity of the Mantra.

The note-book should be well kept and treated with respect and purity. When completed, it should be stocked in a box and kept in your meditation room in front of the Lord's picture. The very presence of these Mantra-note books will create favourable vibrations requisite for your Sadhana.

The benefits of Mantra-writing or Likhita Japa cannot be adequately described. Besides bringing about purity of heart and concentration of mind, Mantra-writing gives you control of Asana, control of Indriyas, particularly the sight and the tongue, and fills you with the power of endurance. You attain peace of mind quickly. You approach nearer to God through Mantra Shakti. These benefits can be experienced only through regular and incessant practice of Likhita Japa. Those who are not conversant with this Yoga should start the practice immediately and even if they take to this practice for half-an-hour daily, they will realise its benefits within six months.

FORTIETH MANDALA

MAHA YOGA

Maha Yoga is otherwise called THE DISSEMINATION OF SPIRITUAL KNOWLEDGE. Man will not aspire to seek after the Truth unless and until he knows about its glory and the need to realise it, as also the methods of realising it. The dissemination of this most vital knowledge is, therefore, of supreme importance.

In other words, this Yoga is also called Jnana Daana or Jnana Yagna. All other forms of charity have a short-lived merit; all other gifts have a temporary use. All other objects of charity are evanescent. They do not satisfy the beneficiary for long. You give food to a hungry man. Ere half the day has passed, he feels hungry again. You give him money; it is quickly spent and the man is in want again. Whereas if you create in him a thirst for treading the spiritual path, and if you impart

to him a knowledge of this spiritual path, of Divine Life, and of the essential methods of realising God, you would be giving Man something of permanent value, you give him something with the help of which he can quench his thirst once and for all, with the help of which he can reach the supreme and enjoy Eternal Satisfaction, Supreme Peace and inexpressible Bliss. What more can he want? Charity cannot be more glorious.

It is this Maha Yoga that is the urgent need of the hour. There should be the widest dissemination of spiritual knowledge if the world is to be weaned away from the path of vice, from doom and destruction; if humanity is to be saved in time from the approaching calamity of self-destruction, to which it is head ing, prompted by modern science and materialism.

FORTY-FIRST MANDALA

MANTRA YOGA

Mantra Yoga is an exact science 'Mananaat traayate ill Manirah-by the Manana (constant thinking or recollection) of which one is protected or is released from the round of births and deaths is 'Mantra'. That is called Mantra by the meditation (Manana) on which the Jiva or the individual soul attains freedom from sin, enjoyment in heaven and final liberation and by the aid of which it attains in full the fourfold fruit (Chaturvarga), i.e., Dharma, Artha, Kama and Moksha. A Mantra is so called because it is achieved by the mental process. The root 'man' in the word Mantra comes from the first syllable of that word, meaning "to think' and "Tra" meaning "to protect" or "free" from the bondage of Samsara or the phenomenal world. By the combination of "Man" and "Tra" comes Mantra which calls forth the four aims of being (Chaturvarga), viz., Dharma, Artha, Kama and Moksha.

A Mantra is Divinity. It is divine power or Daivi Shakti manifesting in a sound-body. The Mantra itself is Devata. The aspirant should try his level best to realise this unity with the Mantra of the Divinity and to the extent he does so the Mantra power or the Mantra Shakti supplements his worship power (Sadhana Shakti). Just as a flame is strengthened by winds, so the aspirant's individual Shakti is strengthened by Mantra Shakti, and then the individual Shakti joins with the Mantra Shakti to make it more powerful.

Sound exists in four fundamental states, viz., (1) Vaikhari or dense, audible sound, in its maximum differentiation, (2) Madh yama or an inner, subtle, more ethereal state at which it is inaudible to physical ear, (3) Pashyanti, a still higher inner, more ethereal state, (4) Para which represents Ishwara-Shakti and is the potential (Karana) state of the sound which is Avyakta or undifferentiated. The Para sound is not, like the Vaikhari, differen* in different languages. It is the unchanging primal substratum of them all, the source of the universe.

The Japa of a Mantra can bring the practitioner realisation of his highest goal even though he has no knowledge of the meaning of the Mantra. Only it will take a little more time. There is an indescribable power or Achintya Shakti in the Name of God or Mantra. If you repeat the Mantra with concentration in its meaning you will attain God-Consciousness, quickly.

The repetition of the Mantra removes the dirt of the mind such as lust, anger, greed, etc. Just as the mirror acquires the power of reflection when the dirt covering it is removed even so the mind from which the impurities have been removed acquires the capacity to reflect the higher spiritual Truth.

PRANAVA

OM (AUM) IS EVERYTHING. Om is the Name or symbol of God, Ishwara or Brahman. Om is your real Name. Om covers the whole threefold experience of man, Om stands for all the phenomenal worlds. From Om this sense universe has been projected. The world exists in Om and dissolves in OM. 'A' represents the physical plane. 'U' represents the mental and astral plane, the world of intelligent spirits, all heavens. 'M' represents the whole deep sleep state, and all that is unknown even in your wakeful state, all that is beyond the reach of the intellect. OM represents all, OM is the basis of your life, thought and intelligence. OM is everything. All words which denote objects are centred in OM.

Hence the whole world has come from OM, rests in OM and dissolves in OM. As soon as you sit for meditation, chant Om loudly 3 or 6 or 12 times. This will drive away all worldly thoughts from the mind and remove Vikshepa (tossing of mind).
Then take to mental repetition of OM.

MAHA MANTRA

At the end of Dwapara Yuga, Narada Rishi approached Brahma, the creator, and asked: "Oh Lord, how shall I be able to cross Kali, wandering in this World !" Brahma replied: "Harken that which the Srutis keep as secret and hidden, by which one may cross the Samsara in Kali Yuga. One can shake off the evil effects of Kali through the mere uttering of the Name of Lord Narayana." Again Narada asked Brahma: "May I know the Name, My Lord?" Brahma replied:

> Hare Rama Hare Rama Rama Rama Hare Hare
> Hare Krishna Hare Krishna Krishna Krishna Hare Hare.

These 16 Names destroy, doubtless, the evil effects of Kali. They remove the Avarana or veil of ignorance of the Jiva, surrounded by 16 Kalas (rays). Then like the sun which shines in full effulgence after the clouds are dispersed Para-Brahman alone shines in full splendour.

Narada asked: "Oh Lord! may I know the rules to be observed in the repetition of the Mantras?" Brahma replied: "There are no rules. Whoever in a pure or in impure state utters these always, attains Salokya (the same world of). Sameepya (proximity with), Saroopya (the same form of) or Sayujya absorption into) Brahman."

GAYATRI

The literal meaning of the Gayatri Mantra is: 'We meditate on that Ishwara's Glory who has created the Universe, who is fit to be worshipped, who is the embodiment of knowledge and Light, who is the remover of all sins and ignorance. May He enlighten our intellects'. What is that enlightenment? Now you have Deha-Atmabuddhi—a Buddhi that makes you to identify yourself with the body to mistake the body for soul. Now you are praying to the blessed Mother of the Vedas, Gayatri, to bestow on you a Shuddha-Sattwa-Buddhi which will help you to realise "AHAM BRAHMA ASMI"-I am Brahman. This is a Adwaitic meaning of Gayatri. Advanced students of Yoga may take up this meaning. 'I am that supreme light of lights which gives light to the Buddhi or intellect'.

A man can repeat the Gayatri Mantra mentally, in all states, even while lying, sitting, walking, etc. There is no sin of commission or omission of any sort in its repetition. One should thus perform Sandhya Vandana with this Gayatri Mantra three times every day. The Lord commands in the Vedas "Let (one) Mantra be common to all"-"Samano Mantra". Hence Gayatri should be the one Mantra for all the Hindus. "The secret lore of the Upanishads is the essence of the four Vedas, while Gayatri with the three VYAHRITIS is the essence of the Upanishads". He is the real Brahman who knows and understands thus the Gayatri. Without its knowledge he is a Sudra, though he may be well versed in the four Vedas.

BENEFITS OF GAYATRI MANTRA

Gayatri is the mother of the Vedas and is the destroyer of sins. There is nothing more purifying, on the earth as well as in the heaven, than the Gayatri. The Japa of Gayatri brings the same fruit as the recitation of all the four Vedas together with the Angas. This single Mantra repeated three times a day brings great good (Kalyana or Moksha). It is the supreme Mantra of the Vedas. It destroys all sins. It bestows splendid health, beauty, strength, vigour, vitality and magnetic aura in the face (Brahmic effulgence).

MAHA MRITYUNJAYA MANTRA

Om Tryambakam Yajamahe
Sugandhim Pushtivardhanam

Urvarukamiva Bandhanat
Mrityormukshiya Mamritat

"We worship the three-eyed one (Lord Siva) who is fragrant and who nourishes all beings; May He liberate me from death, for the sake of Immortality, even as the cucumber is severed from its bondage (of the creeper)".

1. This Maha Mrityunjaya Mantra is a life giving Mantra. In these days, when life is very complex, accidents are an everyday affair, the Mantra wards off deaths by snake-bite, lightning, motor accidents, fire accidents, cycle accidents, water accidents, air accidents and accidents of all descriptions, Besides, it has a great curative effect. Again diseases pronounced incurable by doctors are cured by this Mantra, when chanted with sincerity, faith and devotion. It is a weapon against all diseases. It is a Mantra to conquer death.

2. It is also a Moksha Mantra. It is Lord Siva's Mantra. It bestows health (Arogya), long life, peace, wealth, prosperity, satisfaction, and Immortality.

On your birthday, repeat this Mantra one lakh times or at least 50,000 times, perform Havan and feed Sadhus, the poor and the sick. This will bestow on you health, long life, peace, prosperity and Moksha.

THE GLORY OF MANTRA-DIKSHA

Initiation into the Divine Name or the solemn Mantra-Diksha is one of the holiest and most significant of the sacred rituals in the spiritual life. To receive the Guru Mantra from a realised Saint and Sat-Guru is the rarest of good fortune and the most precious of the divine blessings that may be bestowed upon the aspirant—the full glory of the Mantra-Diksha, specially when it is done by a realised soul, can hardly be imagined even fractionally by the uninitiated who has not yet proper idea of what that Mantra and Mantra-Diksha really imply. The process of Mantra-Diksha is one of the most ancient in this sacred land and is the grandest jewel in the treasure of our peerless culture.

Initiation puts you in possession with the direct means of attaining the grandest and the highest thing which can be attained, attaining which you obtain everything, knowing which you know everything, and gaining which nothing more remains to be gained! Initiation leads you to the full knowledge and experience that you are neither the mind nor the body, that you are Satchidananda Atma, full of Light and full of the Highest Bliss. May the Grace of the Satguru, the Visible God, bestow upon you all the highest fruit of Self-Realisation.

FORTY-SECOND MANDALA

NAMASKARA YOGA

You will have no progress in this Yoga if you treat others contemptuously. Lord Krishna taught the Namaskar Yoga to Uddhava. When you are egoistic, you cannot do Namaskar to everybody! Such egoistic people cannot practise Karma Yoga. You must bow to everybody! for in everybody the Indweller is God. In order to make him understand the secret of developing humility, Lord Krishna asked Uddhava to prostrate to donkeys and dogs. For, in them too, dwells the Omnipresent Lord. Such are the practices that would enable the Karma Yogi to develop humility, a very very important virtue which every aspirant should possess in abundance.

FORTY-THIRD MANDALA

NADA YOGA

The mind is fixed on Nada or Anahat sounds; it gets Laya or dissolution. The Yogi enters into Samadhi and attains knowledge of the Self.

Nada is sound. Brahman willed. There was a Sat Sankalpa. A vibration or Spandan arose. There was vibration of OM. This is Nada.

The mind is fixed on Nada. Anahat sounds are heard in the ear. The mind gets Laya or dissolution. The Yogi enters into Samadhi and attains knowledge of Self. This is Nada Yoga.

Nada Yoga is also called Laya Yoga.

Kundalini Yoga is also called Laya Yoga.

Mind is naturally attracted by sweet sounds. It is entrapped by the sweet sounds just as a deer is entrapped by sweet music.

When the mind is attracted by sweet sounds it forgets all about the sensual objects.

Sit on Padma, Sukha or Siddha Asan; practise Shanmukhi Mudra or Yoni Mudra. Close the ears with the thumbs. You will hear ten kinds of Anahat sounds.

They are chini-chini, bell sounds, conch, cymbal, flute, lute, drum, Mridanga and thunder.

These sounds will make you deaf to all external sounds.

Practise Pranayama. You will hear the sounds audibly in a short time.

The mind gets absorbed in the Anahat sounds. You will hear Paravak. You will develop the eye of intuition.

Eventually the mind is absorbed in Brahman or the Absolute.

FORTY-FOURTH MANDALA

NIDIDHYASANA YOGA

Will and Manana (ratiocination, or reasoning are two important factors which play a conspicuous part in Nirguna meditation or VEDANTIC SADHANA. Manana is preceded by Sravana or nearing of Srutis and followed by NIDIDHYASANA is profound meditation. Sakshatkara or direct Aparoksha realisation follows Nididhyasana. Just as the drop of water when dropped on a hot iron piece becomes absorbed in the hot iron, the mind and the ABHAS CHAITANYA, or reflected consciousness become absorbed in Brahman. The balance left is Chinmatra, Chaitanya Matra, or Consciousness Absolute PER SE. Sravana, Manana, Nididhyasana of the Vedantic Sadhana correspond to Dharana, Dhyana, Samadhi of Raja Yoga of Patanjali Maharshi.

TADAKARA-TANMAYA-TADRUP: By worship and meditation or Japa of Mantras the mind is actually shaped into the form of the object of worship and is made pure for the time being through the purity of the object (namely Ishta Devata), which is its content. By continual practice-Abhyasa-the mind becomes full of the object to the exclusion of all else, steady in its purity, and does not stray into impurity. So long as mind exists it must have an object and the object of Sadhana is to present it with a pure one.

The sound repeatedly and harmonically uttered in Japa of Mantra, must create or project into perception the corresponding deity (Devata). The Mantras gather creative moment by repetition through the force of SAMSKARAS.

In Samadhi the mind loses its own consciousness and becomes identified with the object of meditation. (Tadakara-Tadrupa). The meditator and meditated, the worshipper and the worshipped, the thinker and the thought become one. The subject and the object AHAM (I) and IDAM (this). DRIK and DRISHYA (seer and seen), and experiencer and the experienced become one. PRAKASHA and VIMARSHA get blended

FORTY-THIRD MANDALA

NADA YOGA

The mind is fixed on Nada or Anahat sounds; it gets Laya or dissolution. The Yogi enters into Samadhi and attains knowledge of the Self.

Nada is sound. Brahman willed. There was a Sat Sankalpa. A vibration or Spandan arose. There was vibration of OM. This is Nada.

The mind is fixed on Nada. Anahat sounds are heard in the car. The mind gets Laya or dissolution. The Yogi enters into Samadhi and attains knowledge of Self. This is Nada Yoga.

Nada Yoga is also called Laya Yoga.

Kundalini Yoga is also called Laya Yoga.

Mind is naturally attracted by sweet sounds. It is entrapped by the sweet sounds just as a deer is' entrapped by sweet music.

When the mind is attracted by sweet sounds it forgets all about the sensual objects.

Sit on Padma, Sukha or Siddha Asan; practise Shanmukhi Mudra or Yoni Mudra. Close the ears with the thumbs. You will hear ten kinds of Anahat sounds.

They are chini-chini, bell sounds, conch, cymbal, flute, lute, drum, Mridanga and thunder.

These sounds will make you deaf to all external sounds.

Practise Pranayama. You will hear the sounds audibly in a short time.

The mind gets absorbed in the Anahat sounds. You will hear Paravak. You will develop the eye of intuition.

Eventually the mind is absorbed in Brahman or the Absolute.

FORTY-FOURTH MANDALA

NIDIDHYASANA YOGA

Will and Manana (ratiocination, or reasoning are two important factors which play a conspicuous part in Nirguna meditation or VEDANTIC SADHANA. Manana is preceded by Sravana or nearing of Srutis and followed by NIDIDHYASANA is profound meditation. Sakshatkara or direct Aparoksha realisation follows Nididhyasana. Just as the drop of water when dropped on a hot iron piece becomes absorbed in the hot iron, the mind and the ABHAS CHAITANYA, or reflected consciousness become absorbed in Brahman. The balance left is Chinmatra, Chaitanya Matra, or

Consciousness Absolute PER SE. Sravana, Manana, Nididhyasana of the Vedantic Sadhana correspond to Dharana, Dhyana, Samadhi of Raja Yoga of Patanjali Maharshi.

TADAKARA-TANMAYA-TADRUP: By worship and meditation or Japa of Mantras the mind is actually shaped into the form of the object of worship and is made pure for the time being through the purity of the object (namely Ishta Devata), which is its content. By continual practice-Abhyasa-the mind becomes full of the object to the exclusion of all else, steady in its purity, and does not stray into impurity. So long as mind exists it must have an object and the object of Sadhana is to present it with a pure one.

The sound repeatedly and harmonically uttered in Japa of Mantra, must create or project into perception the corresponding deity (Devata). The Mantras gather creative moment by repetition through the force of SAMSKARAS.

In Samadhi the mind loses its own consciousness and becomes identified with the object of meditation. (Tadakara- Tadrupa). The meditator and meditated, the worshipper and the worshipped, the thinker and the thought become one. The subject and the object AHAM (I) and IDAM (this). DRIK and DRISHYA (seer and seen), and experiencer and the experienced become one. PRAKASHA and VIMARSHA get blended into one. Unity, identity, homogeneity, oneness, sameness is Samadhi (Nirvikalpa).

NIRGUNA MEDITATION: This is meditation on Nirguna Brahman. This is meditation on Om. This is meditation on an abstract idea. Sit on Padmasana. Repeat Om mentally. Keep the meaning of Om always at heart. Feel OM. Feel that you are the SHUDDHA-SAT CHIT ANANDA VYAPAKA ATMA-NITYA SHUDDHA-SIDDHA-BUDDHA-MUKTA (eternal, pure, perfect, all-knowing eternally free Brahman). Feel that you are the Akhanda Paripoorna, Ek-Rasa, Santa, infinite, eternal, unchanging existence. Every atom, every molecule, every nerve, vein, artery should powerfully vibrate with these ideas. Lip-repeti-tion of Om will not produce much benefit. It should be through heart, head, soul. Your whole soul should feel you are the subtle all-pervading intelligence. This feeling should be kept up all the 24 hours.

Negate the body idea.

When you repeat Om mentally, when you chant Om, feel:

Infinity I am, Om Om Om.
All light I am, Om Om Om.
All joy I am, Om Om Om.
All Glory I am, Om Om Om.
All power I am, Om Om Om.

All knowledge I am, Om Om Om.
All Ananda I am, Om Om Om.

Meditate on the above ideas constantly. Constant effort with zeal and enthusiasm is indispensably requisite. Repeat mentaliy the above ideas incessantly. You will realise. You will have ATMADARSHAN, within two or three years.

I AM ALL (SARVATVA)

I AM ALL IN ALL (SARVATMAKA)

Meditate on the above thoughts, ideas. In the meditation, body and the world are taken as Brahman, as expressions of Brahman. They are included. It is highly preposterous to think that Brahman is by itself full of Ananda and that which is expressed out of Brahman is full of misery, pain, sorrow. Pessimism should be shunted. It is the Jiva Srishti that is at the bottom of all pain and misery. There is nothing wrong in Ishwara Srishti. Ishwara Srishti does not give the least pain. On the contrary, it is a helper of salvation. Jiva-Srishti constitutes Egoism, Kama, Krodha, mine, thine, "I am the doer", etc. This causes all troubles. This is due to Ajnana which causes identification with the limited mind.

Repeat the above idea mentally at all times. Feel you are the all. Feel that your Shakti is working in all bodies. Feel you are Infinity, all-pervading. "The whole world is my body. All bodies are mine. All lives are mine. All pains are mine. All joys are mine"-constantly dwell on these ideas. Jealousy, anger, hatred, egoism, all will vanish, In the Samadhi of Positive Meditation, the Jnani SEES WITHIN HIMSELF the world at a MOVEMENT OF IDEAS. He is both SAGUNA AND NIR-GUNA.

NEGATIVE MEDITATION

(1) I am not the body.
(2) I am not the mind.
(3) I am Sat-Chit-Ananda Swaroopa.

Meditate on the above ideas constantly. Feel you are the Sat-Chit-Ananda Swaroopa always, all through 24 hours. Negate the body idea. Incessant Sadhana is necessary to remove Deha Adhyasa, which is due to Anadi Samskaras (beginningless im-pressions). If you can go above body-consciousness, if you can leave the body at will, three-fourths of your Sadhana is over. You have gained 12 annas. There is a balance of 4 annas only. Then, there remains only the "DRAWING OF THE CURTAIN", "REMOVAL OF THE VEIL OF AVIDYA". That can be done quite easily. Even when you move about, even when you are at work, always feel you are the all-pervading,

infinite Brahman, This is important. THINKING, CONCENTRATION, EFFORT to negate the body should go together. In negative meditation, the Jnani dwells in Shuddha, Nirguna Brahman. Only in Samadhi he has no consciousness of the world.

MEDITATION ON MAHAVAKYAS: Mahavakyas are the sacred sentences of the Srutis. They are four in numbers:

1. Prajnanam Brahma
2. Aham Brahma Asmi
3. Tat Twam Asi
4. Ayam Atma Brahma.

No. 1 is in Aitareya Upanishad of Rig Veda.
No. 2 is in Brihadaranyaka Upanishad of Yajur Veda.
No. 3 is in Chandogya Upanishad of Sama Veda.
No. 4 is in Mandukya Upanishad of Atharva Veda.

First is a Lakshana Vakyam which gives a definition of Brahman. Second is an Anubhava Vakyam. Third is Upadesha Vakyam, -Guru instructs the disciple. Fourth is Sakshatkara Vakyam. You can take any Mahavakya and meditate on it as you do on Om.

FORTY-FIFTH MANDALA

URDHVARETA YOGA

Urdhvareta Yoga is one in which the seminal energy flows upwards towards the brain and is stored up as Ojas Shakti which is used for contemplative purposes in the practice of Dhyana. In this Yoga the seminal energy is transmuted into spiritual energy (Ojas Shakti). The process of transmutation is termed sex-subli-mation. There will be no wet dreams. This Yoga converts semen into Ojas, but checks through Yogic powers, through purity in thought, word and deed, the very formation of semen by the secretary cells of the testes or seeds. That by Urdhvareta Yoga the formation of semen goes on incessantly and that the fluid is reabsorbed in the blood, is the idea of some people. This is a mistake. If you dive deep into the subtle hidden nature you can understand real things. This Yoga gets control over the astral nature of semen and thereby prevents the formation of the very fluid itself. According to the Yoga science semen exists in a subtle state throughout the body. It is withdrawn and elaborated into gross form in the sexual organs under the influence of the sexual will and sexual excitement.

Urdhvareta Yoga is not merely to prevent the emission of gross semen already formed but prevents its formation as gross seed.

By Urdhvareta Yoga you can realise Brahman quickly. Mere Sravana is quite sufficient for this Yogi for getting Brahma Anubhava or Atma Sakshatkara (Self-realisation).

When the sexual energy is transmuted into Ojas by pure thought, it is called sex sublimation in Western psychology. Just as a chemical substance is sublimated or purified by raising by heat into vapour which again becomes solid, so also the sexual energy is purified and changed into divine energy by spiritual Sadhana, by entertaining sublime, soul-elevating thoughts of Self or Atman. In Yoga one is called Urdhvareta Yogi in whom the seminal energy flows upwards into the brain as Ojas Shakti.

Anger and muscular energy can also be transmuted into Ojas. A person who has great deal of Ojas in his brain can turn out immense mental work. He can influence the people by uttering a few words. A short speech can produce tremendous impression on the minds of hearers.

FORTY-SIXTH MANDALA

PRAKRITIKA YOGA

The Prakritika Yoga is based on Sankhya. It recognises the eternal reality of the Tattwas and of the Avyakta, the primordial matter in its unmanifest form.

The Prakritika Yogi regards matter or Prakriti as supreme ven Purusha is only secondary. He meditates upon 'matter, upo the various Tattwas and gains a deep and clear insight into their real nature.

Because this Yoga does away with a personal, spiritual God, it is classed among heterodox systems, atheistic and materialistic. The scientists of today and certain classes of Tantriks of all times belong to this school of Yoga. They conduct researches into matter and discover the laws that govern matter in its various aspects. These discoveries in turn lead to more luxurious and demoralised life and thus take man farther and farther away from God. The Tantrik who seeks to attain Siddhis through meditation upon the Pancha-Bhutas or Primordial Elements, similarly gets entangled in psychic powers which induce him to lead a sinful life steeped in selfishness and moral depravity and ultimately to utter ruin.

But, there are others who belong to this Prakritika Yoga School who worship Nature in its eight forms - earth, water, fire, air, ether, sun, moon and the sacrificial priest — regarding them as so many forms of God. Some Saivites worship Lord Siva Himself as of these eight forms:

Sharvaya Kshiti-murtaye Namah
Bhavaya Jala-murtaye Namah
Rudraya Agni-murtaye Namah

Ugraya Vayu-murtaye Namah
Bhimaya Akasha-murtaye Namah
Pashupataye Yajamana-murtaye Namah
Mahadevaya Soma-murtaye Namah
Ishaya Surya-murtaye Namah.

The Prakritika Yogis who are not rank materialists and who do not indulge in the forms of matter, become Prakritilayas after their departure from this earth-plane.

FORTY-SEVENTH MANDALA

PRAPATTI YOGA

In this Yoga one has no will of his own. Everything is done by God. The person is an instrument of God.

In surrendering one's will to the Lord, the will becomes one with the Cosmic will. He becomes one with the Lord. There is no loss in surrendering one's will to the Lord.

Self-Surrender is Atma Nivedana or Prapatti. This is the highest Bhakti. The Gopis of Vrindaban, Radha, and Mira surrendered everything at the feet of Lord Kirshna. Lord Krishna was their all.

In Kathopanishad it is said, "The Lord chooses that man who has surrendered himself, reveals Himself unto him and bestows the highest Wisdom on him."
The greater the intensity of surrender the more the descent of Lord's grace. The descent of grace is in direct proposition to the degree of self-surrender.

The two obstacles to self-surrender are egoism and desire. Egoism and desire wage guerilla war. They assume various forms and attack the devotee again and again.

Be ever alert. Be ever vigilant. Slay the egoism and desires beyond resurrection. Then alone you will be safe.

Your Sadhana Shakti is grace of the Lord. Guru is grace of the Lord. Removal of obstacles and snares is the grace of the Lord. Sticking to the spiritual path is grace of the Lord. Progress in Sadhana is grace of the Lord. Revelation or intuition is grace of the Lord. Descent of divine light is grace of the Lord.

Human birth is Lord's grace. All sorts of aids to Sadhana you get such as Kutir, food, clothing, medical aid, good place for meditation, books, Satsang, etc., are his grace only.

FORTY-EIGHTH MANDALA

PREMA YOGA

Divine Prem is pure love. It is spontaneous outpouring of affection and devotion from the bottom of the heart of a sincere devotee towards the Lord. The only Saravastu in the world is Prem or Love. It is eternal, infinite and undecaying. Physical love is passion or Moha or infatuation. Universal love is only Divine Love. Cosmic love, Viswa Prem, universal love are synonymous terms. God is love. Love is God. Selfishness, greed, egoism, vanity, pride, hatred, contract the heart and stand in the way of developing universal love.

We have to develop gradually universal love through selfless service, Satsang with Mahatmas, prayer, recitation of Guru Mantra, etc. When the heart is contracted through selfishness, man loves his wife, children, few friends and relatives only in the beginning. As he evolves, he loves the people of his own district; then the people of his own province, Later on he develops love for men of his own country. Eventually he begins to love other people of different countries. In the long run he beings to love all. He develops universal love. All the barriers are broken now. Heart has expanded infinitely.

It is easy to talk of universal love. But, when you want to put it in actual practice, it becomes extremely difficult. Petty-mindedness of all sorts comes in the way. Old, wrong Samskaras which you have created by your wrong thinking in the past act as stumbling blocks. Through iron determination, strong will, patience, perseverance and Vichar (right enquiry), you can conquer all obstacles quite easily. The Grace of the Lord will descend upon you if you are sincere, my dear friend.

Universal love terminates in Adwaitic unity or oneness of Upanishadic consciousness of Seers and Sages. Pure love is a great teacher. It brings equality and vision. Mira, Lord Gau-ranga, Tukaram, Ramdas, Hafiz, Kabir have all tasted this Universal love. In the one embrace of universal love, all differences and petty, illusory, distinctions melt away. Love alone reigns supreme.

Who of us are really anxious and eager to know the truth about God or Prem or Divine Love? We are more ready to ask ourselves? — "How much money have you got in the Bank? Who has said that against me?"

"Do you know who I am. How are your wife and sons doing?" than questions like: "Who am I? What is the Samsara? What is Bondage? What is Freedom? Whence have I come? Who is Ishwar? What are the attributes of, God? What is our relationship to God? How to attain Moksha?" How many of you, dear brothers, do really ask questions of this nature?

Satsang or associations with Sadhus and Bhaktas go a long way in developing universal love. In the company of saints, conversations on God take place. These are very pleasing to the heart and ears. The deliverance of Jagai and Madai and dacoit Ratnakar from a most sinful life they were leading, affords striking examples of what the company of Sadhus can do.

Stand up, dear friends. Struggle hard, Plod on. Annihilate egoism, selfishness, pride and hatred. Serve, Love, Give. Remember the triplet: "Datta-Daya-Dama" — "Give, Have mercy, Control the Indriyas". Practise this also. Do not expect even grati-tude, approbation, admiration for the services that you render. Consecrate everything at the Lotus feet of the Lord. Have the motto, "Love for love's sake. Work for work's sake."

Become a true Vaishnavite, humbler than the grass that is trodden on by your feet; more patient than the tree, not caring for honour from others yet honouring all, sing always the name of Hari and serve humanity-Lord in manifestation. You will develop soon universal love or Prem. You will have Darshan of Hari. I assure you. This alone will give you immortality and eternal peace.

ESSENCE OF PREMA

Five things are indispensable requisites in Bhakti Marga, Bhakti should be of a Nishkamya type. It should be Avyabhicharini also. It should be Sadat (continuous) like Taila Dhara (flow of oil): The aspirant should observe right conduct (Sada-chara). He should be very serious and earnest in his devotional practices. Then only realisation of God will come very quickly.

If you do not want anything from God, save devotion and Prem, it is Nishkamya Bhakti or Ahetuka Bhakti and Ragat-mika Bhakti or Mukhya Bhakti (primary, spontaneous, motiveless devotion). Prahlad had this kind of Bhakti.

If you remove a fish out of water and place it on the shore it will suffer with intense agony. It will be thirsting for re-entry into the water. If you keep a boy in the cold water of the Ganges for a short time, he will be greatly agitated. He will shriek and yell out. He will be eager to come out of the water. When the house of a man has caught fire the owner of the house runs immediately to the Municipal office to get the fire brigade for the fire. He takes immediate steps. If the aspirant has the same thirsting, the same feeling, the same earnestness or seriousness for realising God as the fish has for getting into the water, as the boy has for getting out of the water and as the man whose house is on fire has for getting the fire-brigade, he will have reali-sation of God this very second. There is no doubt of this. aspirant, be very serious and earnest in your devotional practices. Run now to the Lotus-feet of the Lord. Those people who are not serious and earnest about their devotional practices have lost this world on this end and God on the other end. They are hanging in the air with heads downwards like Trisanku, Miserable specimens! Pitiable indeed is their lot.

PEARL-DROPS OF PREM

Every aspirant in the spiritual path, becomes a victim to the mood of depression in the beginning of the Sadhana period, You will have to overcome this mood through discrimination, reflection, vichara, singing Hari's name, prayer, etc. This mood is like a passing cloud. You should not unnecessarily be alarmed, It will pass off soon if you are vigilant.

Do not mistake emotion for devotion. Whenever you get the mood of depression, sing Hari's name vigorously by sitting alone in your room with a melting heart. You may sing silently. This is an easy method to drive away this undesirable mood.

Try to control wild outburst of weeping. This is a weakness and negative state. But allow the pearl-drops of Divine thrill or ecstasy to trickle down occasionally when you are in a profound prayerful mood or meditative state.

Shed the precious tears of Divine Prem when you are alone, when you are in communion with the Lord. Do not weep in the presence of others. The rare pearl-drops of Divine Prem are outcome of melting of the heart by the fire of devotion and the fire of Viraha or painful separation from the Lord. Many people develop a habit of weeping and tears flow on account of frequent irritation of lachrymal glands that secrete or manufacture the tears but not on account of pure devotion.

Sometimes man feigns to be a devotee and sheds false tears just to make his neighbours think that he is a great devotee and on account of sympathetic action his neighbours also begin to weep. You will witness a nice scene of a band of weeping people in a Sankirtan gathering but in the core of heart there will be no iota of devotion. Devotion for God is a very rare gift. Weeping is not by itself a criterion to judge the devotional nature of a man or a woman. Do not mistake the crocodile tears of hypocrite-Bhakta for genuine pearl-drops of Divine Prem which inspire and elevate the bystanders. One may not weep outwardly and yet he may be a genuine silent devotee.

Open the door of your heart. Let the lightning spark of love arise in your heart. Let the love pierce you through and through, Let the heart sing to heart. Let your soul mix with the Supreme Soul. Let the heart-lotus blossom and waft its sweet divine fragrance. Let the Divine thrill strike the strings of your heart. Let tears flow now on your cheeks. Let the Divine ecstasy fill your whole being.

Lord Hari is an ocean of mercy. He has boundless love for His devotees. He is a purifier of the sinful and the fallen. He accepted even Ajamila and that fallen women Pingala. He drove the chariot of Arjuna in the battle-field. He ran to save Drau-padi and Gajendra. Though He is the master of the three worlds. He is a slave of His devotees.

Sit silent. Collect the dissipated rays of the mind. Become serene. Repeat God's Name-Hari Om or Sri Ram or Om Namassivaya. Your happeness will know no bounds. God will dwell in your heart.

May Lord Narayana take you to His bosom and bathe you in the sacred waters of Divine Prem and Transcendental.

FORTY-NINTH MANDALA

PURNA YOGA

When you get the Paripurna Atman all your desires are destroyed. Mind is like a bird which is sometimes resting and sometimes running away. Your essential nature is Paripurna. That is why you are trying to attain the Paripurna State. Paripurna is Anandaghana, That, is the nature of your Self. That is why all the scriptures enjoin upon you to realise this and be free. You will get everything. You will become an Apta Kama Kritakritya. All actions end there. You need not do anything more. You need not study any more books. In the Gita, Bhagavan says: all the Vedas are like a pond when compared with the ocean or Knowledge. Yo vai Bhuma tat sukham na alpe sukhamasti. Bliss is to be found in the Bhuma alone; not in the objects. If you find an object today, it vanishes tomorrow. That Atma is all-pervading. It is a Nirvikara Nirguna Vastu; it must be Vyapaka, too. What is infinite must be eternal and all-pervading. It exists in the three periods of time. We don't find any such object in this world. The immortal is God.

Atman knows everything else; and knows itself too. That is your real Swaroopa. There is no such object in this world. That is the reason why there is no lasting happiness here. You must find Atman through reflection and meditation. Purification, concentration, reflection, meditation, illumination, identification, absorption and salvation-are the eight stages of Sadhana. You are then freed from birth and death, Pain, sorrow, all vanish. TARATI SOKAM ATMAVID. Where is grief and delusion for him who knows the One Self in all beings? YASMIN SARVANI BHUTANI ATMAIVAA-BHUDVIJANATAH TATRA KO
MOHAH KAH SOKAH. He is liberated. He enjoys the Akhanda Ekarase. You do not get it in mundane objects. The mind is running here and there in search of Akhanda Ekarasa. It can be had only in God. A man has bungalows, children, food, wealth, all that the world could offer him; yet he does not have Shanti. He tries to imitate the Akhanda Ekarasa of the Atman by repeatedly gratifying the sensual desires. But he is not able to get the Akhanda Ekarasa. It can be had only in God. Man wants to fight with God! The little Jiva is also an Amsa of Brahman; so he tries to continue the process of Ananda expe-rience. But he is disappointed. After some time he cannot find happiness in the objects; a fifth cup of milk produces nausea. The most delicious thing does not give you happiness when your stomach is full. This is the experience of all persons in this world. Man does not think of the consequences. SARVAM DUHKHAM VIVEKINAH. Everything-even Savikalpa Samadhi-is a Duhkha, because it prevents one from enjoying

Nirvikalpa Samadhi. It is false Tushti. When you enjoy a sensual object you produce a Samskara; you produce a Vasana. Then restlessness comes. Restlessness of mind is more terrible than all the pleasures of the objects. There is no Shanti. Trishna is the nature of the mind and of the world. The Viveki sees the entire world as Duhkha, as the product of Vasanas. Find out and analyse the experience of all. In Sitapur one idiot was born to a doctor. He had to spend all he had acquired in curing the boy's illness. Nothing was of any avail. He remained a miserable man throughout. He did not know that he could get happiness from within. God is so close to you. But you are not able to realise Him, because He is extremely subtle, SUKSHMAYA SUKSHMADRSHIBHIH. It needs a subtle intellect to realise Him. Because you: have a gross mind you are not able to find out the Atma within. The body and the mind run along external grooves only. Man does not have Vichar Shakti. Only the Pure Reason can help you. How can you develop Pure Reason? Through Nishkamya Seva, through enquiry, through Japa, through Kirtan and through Pranayama. Through these you can subdue Rajas and Tamas and increase Sattwa. Then only will Brahmakara Vritti be generated.

HAVE DEVOTION TO GURU

Cultivate the four means. Then approach a Guru from whom you can receive direct instructions. Guru is the man who will clear the path of pitfalls. He who has devotion to Ishwara and the same devotion to the Guru, to him the truths of the Upanishads will be revealed. You may deliver lectures for hours on the platform. But the truth will be directly revealed upto you only if you have such devotion to the Guru. He who has obtained Divine Grace alone will understand this. The first verses in the Avadhuta Gita of Lord Dattatreya Make it quite clear. Lord Dattatreya, the greatest among Jnanis, himself makes it clear. The same idea is found in Kathopanishad also. NA PRAVACHANENA NA MEDHAYA BAHUNA SRUTENA: not by study, not by hearing that Self is attained. More learning means more ignorance, more egoism. This is what you will get from books. He who has Shuddha Buddhi, Pure Reason, alone can acquire that Supreme Knowledge. Impure reason clouds the understanding, it veils. Wealth and position cloud the understanding. Wealth intoxicates; position intoxicates; they put a veil, He who studies with the help of a Guru, who has got a purified heart, who has equipped himself with the Four-not with four lakhs of rupees, but with the Four means to salvation: Viveka, Vairagya, Shad-Sampat and Mumukshutwa—he alone can truly understand the Upanishads. Burning Vairagya is necessary. When a man has put some chilly powder in your eyes, do you relish a mango, do you get any satisfaction out of sweets? You want only a doctor to be called who can remove the foreign matter from the eyes. Such a burning desire you must have for realising God; Smasana Vairagya and Prasava Vairagya will not do. There will be reaction and you will grab the objects which you renounced with greater force. Introspect and find out the ways of Ahankara. Give up finding faults in others.

THE SYNTHETIC PATH

You must practise the Yoga of Synthesis. The inner enemy is so powerful that you will have to attack him with various weapons. It will deceive you. Attachment to wife and children prevents you from plunging into Sadhana. If you surrender yourself to the Lord, He will take care of everything. Rama Tirtha had children. He gave up everything and went away. He had full faith in the Lord. You must have such strong faith in Him. Always repeat the name of the Lord, See God in every face. You must have a changed angle of vision, Meditate on the form of Lord Krishna in your heart. This is concrete background of thought-Saguna meditation. Meditation on the attributes of Om. This is abstract background of thought which will destroy Ahankara. What is your background of thought? You should have a new Sattwic background of thought, and this is your real asset. In the beginning it may be difficult and taxing. In due course not only will all difficulties vanish, but the practice will give you bliss. Whenever you see anything you will have to see your God in it. If you see a pillar you should feel "My Narasimha is there". Make this a strong habit; let this idea be deeply impressed. All other names and forms will have no influence at all. You will have no attraction for the world. Wherever you see, you will see the Lord only.

If your prayers are not heard, wait for some time. God is all-merciful, He will certainly listen to you. Your prayer must come from your heart, Then He will take care of you. Even if there is some difficulty, it is all a blessing for you. It is only intended to take you to Him. God helps you in a variety of ways. You are not able to understand His ways. You want certain things to happen in particular way. You should have the Bhava that He is doing everything for your good only. Have strong faith in Him.

Feel that God has given you knowledge and everything in order to enable you to serve His children, If you serve with the right Bhava and do a little bit of charity also, you will get salvation, When you have this attitude, everything becomes Yoga. Work becomes meditation. You can meditate for half an hour in the morning and then keep up the current throughout the day. Have Sattwic Vyavahara. Even a rogue is a saint of the future. Rogue Ratnakar became Valmiki. All are manifestations of the Lord. Evil is only negative good. From the absolute point of view there is neither good nor evil. Realise this and be free. Develop cosmic love. Realise the All-pervading Self.

FIFTIETH MANDALA

PURNA BRAHMA YOGA

May the Lord bless you all! May the auspicious Gita Jyanti Celebrations open to you a new phase of spiritual life. May these celebrations be an occasion for the rejoicing of the Inner Spirit in the remembrance of the Eternal Sri Krishna. For, this is the supreme blessing which man here can hope for.

The Bhagavad Gita appeals to the entire being of man. It is the gospel of Purna-Brahma-Yoga, the Yoga of the contact of the soul with the Eternal, the way of the realisation of the Highest Self which is immanent in the universe and is transcendent truth reigning supreme beyond the realm of sense and understanding. To bring about the immanence of the transcendent to transform human activity into Yogic discipline, to make life a continuous process of contemplation on the Divine Being is the avowed ideal of the Bhagavad Gita, The basis of action in life should be the truth declared by the Lord: "There is nothing higher than I; everything is strung on Me as beads on a thread" (VII-7). Man lives, moves, and has his being in God, and to retain this consciousness during the performance of duties incumbent on him in this world is the art which the Bhagavad Gita teaches him in various ways. And this is the Yoga of the Bhagavad Gita: To have one's feet planted upon the earth and the head fixed in the heavens. Sri Krishna Himself exemplifies in His life the conduct of the paragon of a Yogi. To practise the Bhagavad Gita Yoga is to emulate the life of Sri Krishna.

The unique feature of this Yoga is that it is a technique which overhauls all sides of the human personality, and the pursuit of any aspect of this Yoga, fully and correctly, means a parallel advancement along all the other aspects, also. The Lord expects every man to be able to fulfil the demands of the conditions to which the individuality of man is subject, by resort to the transempirical reality underlying the individuality. The Yogi par excellence is he who, ever united with the Eternal Krishna within, lives as a normal man, working in the world for the good of all doing Lokasangraha, guiding the ignorant and the undeveloped along the path to perfection, The true Yogi is a child with a child, a youth with a youth, and aged one with the aged, wise with the wise, jolly with the jolly. He pities the distressed, serves the suffering and the needy; is friendly with the fortunate and happy with the virtuous. He is not affected by the conduct of others; nor do others shrink away from him. Sri Krishna exhorts man to learn to be friendly with the universe, for it is the body of God. All the diversity should be known to be grounded in Unity, as having proceeded from Unity (XIII-30). When this knowledge comes to man, he gets freed from the notion of the separation of the self from other forms of existence, and considers his good and others' good as one. The individual, social, national and universal good mean to such a person one and the same thing, for the truly good cannot differ from person to person, though there may be stages of good in accordance with the degrees of the unfoldment of consciousness. The relative should conform to the Absolute, though the relative is other than the Absolute in the characteristics it manifests. Man should live in obedience to the law and justice of God. This kind of living is Yoga.

Man! Do not be led astray by the false idea that religion and Yoga are queer things unconnected with normal healthy life on earth. This misconception arises because you have no knowledge of your true relation to God and the universe. You think that you are like a pebble in a vast shore, different from other pebbles. No. You are rather a part of a living organism, which exists and works for the good of the organism, and this organism is the universe. As a cell in the human body cannot be healthy unless the body as a whole is healthy, so you cannot hope to reach fulfilment and

blessedness, unless you work for universal fulfilment or the universal good. This is the inner meaning of Sri Krishna's assertion: "Come to Me alone"; for Sri Krishna speaks here as the Cosmic Man. It means that man should aspire to become a superman, to reach the consummation of his being in Universal Life. Until a total sacrifice of the ego and the personality at the altar of the omnipresent Krishna is offered, man shall remain a man, what he is in bodily confinement. Yoga is the science of right living. It has nothing to do with any religious belief, traditional faith, colour, vocation or clime.

Yoga is neither Eastern nor Western; it is of the world, of humanity in general. Krishna is not merely a Hindu God; He is the representative of the Inner Reality which is in all without difference. The Bhagavad Gita is not merely an Aryan scripture but the gospel of divine life. It is the scripture of the Yogi, and a Yogi one can be in every walk of life, at every step and stage; for Yoga admits of degrees. Even one who aspires for Yoga is beyond the ordinary rules of human conduct and religious practices (VI-44). To become wider and deeper, more inclusive in one's being and consciousness, is the aim of Yoga; and this is the goal of human life.

May the Gita Jayanti Celebrations herald in you all the rise of a consciousness of the Universal Yoga of the Bhagavad Gita. May you all recognise the Presence of the Antaryamin-Ishwara, and strive to install Him in the temples of your hearts. May the Bhagavad Gita find in you a moving commentary on it! May you all attain success in your endeavours towards God-realisation !

OM TAT SAT

FIFTY-FIRST MANDALA

RAJA YOGA

INTRODUCTION

Deep and earnest enquiries into the mysteries of Life, search after the Ultimate Reality, intense aspiration to know the Truth and the evolution of practical methods of realising It, form the salient central features in the heritage of Bharatavarsha. This quest after the Truth and the perfection of the means of its successful attainment are the Darshanas (philosophical system) and the Yoga Sadhana (practical spiritual methodology) that form India's contribution to the common wealth of mankind. Yoga embodies the means of freeing man from the shackles of matter, raising him above the imperfections and limitations of this painful mundane life of decay and death and granting him the higher experience of a life full of Bliss, Light, Knowledge and Perfection, which is his essential

nature. Yoga is the Science that gives man the mastery over his body and mind and ultimately over all Nature.

The art of Yoga has come down to us from the earliest times. Mention is found about Yoga in most of the earliest scriptures like the Vedas, Upanishads and the great Epics. The Tulsidas-Ramayana and the Yogavasishta refer to Yogi Kaka Bhushunda who was a master of Yoga and Samyama and who, due to his Yoga-Siddhi continued to exist through successive cycles of Yugas, giving thereby some indication of how the perfection in Yoga could confer upon the Yogi the ability to rise above the limitation and thraldom of Time, Space and Causation. In the Mahabharata the entire section of seven hundred verses constituting the Bhagavad Gita deals in great detail with the variety of Yoga Sadhana for attaining the experience of Truth.

HISTORICAL ANTECEDENTS OF SANKHYA AND YOGA

The Sankhya and the Yoga are systems based on the same metaphysical background. The Yoga is the practical side of the Sankhya which emphasises more on the theoretical aspect of philosophical analysis and discrimination. Vague hints of the Sankhya and the Yoga are found in the Rig Veda, In Sukta X.121, a suggestion of a creation by God out of matter which already existed is given. The Naradeeya Sukta (X.129) also suggests the Sankhya position when it describes a dark state of things in the beginning which contained the germ of manifestation -though this Sukta does not stop with the Sankhya distinction, since the Spirit and its objective substance are regarded as aspects of the Absolute which cannot be called either as existence or as non-existence. Yet, the Rig Veda ultimately makes no distinction between the world and God when it says that the universe is the body of the Purusha (X.90). This Veda considers Prakriti and Purusha as two phases of the One Supreme which "breathes without breath". Fasting and such ascetic practices and ecstatic trance conditions are referred to in the Rig Veda. In the Gayatri Mantra we have mention of meditation on the Supreme Light.

The Svetasvatara Upanishad (Vol, 13) says that the Sankhya and the Yoga are the methods of attaining the Eternal Being The Katha Upanishad mentions that Purusha is superior to the Avyakta though from this we cannot make out that this Avyakta is eternal like the Prakriti of the Sankhya. But the Sankhya view of creation can be traced to its origin in the Kathopanishad (III.10-11). The Katha Upanishad recommends the pracice of Yoga through the control of the senses, mind and intellect. Chapter II of the Svetasvatara Upanishad describes the Yoga method. The Mundaka Upanishad makes mention of the Angas of Yama and Niyama (Satya, Tapas, etc.). In its description of the application of the bow of Pranava and the arrow of the self, the Yoga of meditation is hinted at.

In the beginning of the first chapter of the Manusmriti there is an account of creation similar to that of the Sankhya. The sixth chapter of the Smriti refers to the Yoga method. In the

Yatidharmaprakarana of the Yajnavalkya Smriti the practice of Yoga is prescribed for the man of renunciation.

The Mokshadharma of the Mahabharata (Chapters 306, 307, 320, 321) describes the methods of Sankhya and Yoga. It is said (in Ch. 321) that there is no knowledge greater than that of the Sankhya, and no power greater than that of Yoga. These are the two eternal paths. In Chapter 321 of the Mokshadharma there is the description of Yoga by which each effect is resolved into its immediate cause, and ultimately the pure Purusha is contemplated upon. This Purusha is identified with Brahman. Bhishma gives discourses on Dharma, Tapas, Upavasa, etc.. which form accessories to Yoga, In Chapter 193 Bhishma deals with the process of Dhyana Yoga, The Anu Gita also refers to the Sankhya distinction of Purusha and Prakriti and mentions about the Yoga of meditation. The Mahabharata, on the whole, contains very detailed accounts of Sankhya as well as of Yoga which are too many to be cited here. The Bhagavad Gita account of Sankhya and Yoga is too well known to need any introduction. In the Yogavasishta we have scattered descriptions of the practice of Yoga. The stories of Uddalaka and Kakabhushunda explain the process of Yoga-meditation through control of Prana, The story of Bali explains the method of attaining Nirvikalpa-Samadhi.

The Sankhya described in the epic and the Puranas is not atheistic, but makes all its Tattwas facets of the Supreme Being (vide Bhagavad Gita XV. 16, 17). The Vedanta accepts the practical side of Yoga and it can be said that the Vedanta is a refined and modified amplification of the Sankhya. Buddhism, too, accepts the Yoga method of practice. Buddha himself practised Yoga in both of its aspects, i.e., asceticism and meditation. The Buddhist texts prescribe methods of purification and concentra-tion, The Yogachara system of Buddism has its name due to its acceptance of Yoga as an integral part of itself. It is said that the original propounder of classical Yoga was Hiranyagarbha Himself.

Patanjali Maharshi it is that formulated this science into a definite system under the name of Ashtanga Yoga or Raja Yoga. This forms one of the Shad Darshanas or Classical Systems of Philosophy. Vyasa has explained the original aphorisms or Yoga Sutras of Patanjali and this has been further elaborated through a gloss by a learned author named Vachaspati Mishra, and through the celebrated writings of Vijanana Bhikshu.

THE PHILOSOPHY OF YOGA

The Yoga, in allegiance to Sankhya, holds that there is an eternal and omnipresent inert Prakriti and a plurality of omnipresent Conscious Purusha, The Yoga accepts a third principle, viz., Ishwara. The contact of the Purusha with the Prakriti makes the latter evolve itself Into Its various effects. The Purusha, due to Aviveka, feels that it is an individual on account of its identification with Prakriti and its modifications.

The Yoga concerns itself with the method of freeing the Purusha from this bondage through right effect. The Yoga is, thus, more a practical way of attainment than a philosophical excursion into the realms of the Spirit. As a Darshana, it is Sa-Ishwara Sankhya, i.e., it sanctions the twenty-five Tattwas of the Sankhya, and adds one more, Ishwara. In doing so, Yoga fulfills its own characteristic of being an utterly practical system of Sadhana. When covered over by the veil of ignorance (Aviveka), the Purusha imagines that He is imperfect, incomplete, and that fulfilment can be had only in His conjunction withi Prakriti. The Purusha then, so to say, begins to gaze at Prakriti; and in the light of His Consciousness, the inert Prakriti commences Her kaleidoscopic display of objects. The Purusha due to. Prakriti-Samyoga, appears to desire for enjoyment of these objects. He acts, as it were. He seems to grasp the objects. Now bondage, though not essential to the Purusha, is complete and the vicious circle is kept up. Transmigration of the individual is the consequence of Aviveka and its effects. Yoga by its scientific-processes cuts these three knots one by one and leads to Kaivalya Moksha which is the realisation of the true nature of the Purusha as independent of Prakriti and Her evolutes.

Deep within every one there is an abiding faith in a Supreme Being, some one to whom a Sadhaka can look up for help and guidance, for protection and inspiration. The ego, the disentan-glement of the Purusha from which alone can lead to the release of the Purusha from the snare of Prakriti, can hardly be subdued by subjective analysis only; but it is easy to discriminate this ego as separate from the Purusha when it is voluntarily offered as a sacrifice at the altar of self-surrender to a Supreme Being, Ishwarapranidhana. This is the hypothesis of the Yoga, in addition to its exhortation to put forth effort (Sadhana-Marga)

.

THE EIGHT LIMBS

Apart from this, Pataniali's Yoga is generally termed the Ashtanga Yoga or the Yoga of Eight Limbs, through the practice of which Freedom is achieved. These eight limbs are:
(1) Yama or Eternal Vows (non-violence, truth, non-stealing, continence, non-avariciousness); (2) Niyama or Observances (purity, contentment, austerities, study of scriptures, and surrender to God); (3) Asans (firm, comfortable meditative posture);
(4) Pranayama (the regulation of the Vital Force); (5) Pratyahara (abstraction of the mind from the objects); (6) Dharana (concentration); (7) Dhyana (meditation); and (8) Samadhi (superconscious state or trance). These eight limbs have been scientifically arranged and dealt with. They are the natural steps in the ladder which takes man from his human to the real divine nature. From the gross to the subtle, all the chords that bind the Purusha to Prakriti are cut asunder. This snapping of the ties releases the Purusha to enjoy his Independence, Kaivalya Moksha. This is the goal of Raja Yoga.

Yama and Niyama purify the individual's actions and make them more Sattwic. Tamas and Rajas which are the pillars of Samsara are pulled down through the practice of the Ten Canons. Inner purity is increased. The individual's nature itself is made Sattwic. Asana gives the individual control over Rajasic impulses; and at the same time it forms the foundation of the grand structure of Antaranga Sadhana, or the Inner Yoga-process. Pranayama brings the aspirant face to face with the Life Principle. Control of this Life-Principle gives him an insight into its motive force. He is made aware of the fact that it is Desire that sustains the life-force. Desire is the cause of the externalisation of the mind. Desire is the bed of Vrittis. Vrittis together form the mind, and it is the mind that links the Purusha with Prakriti. The mind or the Chitta is the subtlest form of Prakriti's manifestations, If mind is to be destroyed, Vrittis are to be eradicated. If Vrittis are to be eradicated, desire is 10 be rooted out. The Yogi then rapidly withdraws all the rays of the mind from their external propulsion (Pratyahara). To find the root of the mind, the Seed-Desire, he needs the light of the whole mind. At the same time, prevention of the externalisation of the mind breaks the vicious circle, as desire is deprived of its active manifestation. This concentrated beam of light is then directed towards the root of the mind itself (Dharana); and mind is held in check. Now the consciousness which had so long been flowing outward collects itself and now flows back into its source the Purusha within, Dhyana. The link with Prakriti is gone. The Purusha experiences the transcendental state of independence - Kaivalya - in Nirvikalpa Samadhi. Now ignorance is destroyed. The Purusha realises that it, was only his consciousness that gave Prakriti its power to please Him, to give Him joy, to delude Him, and to bind Him. He enjoys the bliss of His own nature and remains for ever independent and blissful. All thought ceases once for all in Nirvikalpa Samadhi. The seeds of Desire and of Vasanas and Samskaras are fried in toto - Nirbij Samadhi, The Yogi in this supreme state loses all external consciousness, all awareness of duality and multiplicity; he loses even the I-idea (Asmita) in Asamprajnata Samadhi. That is the Supreme State where the Seer (Purusha) is established in His own Swaroopa.

PATANJALI'S CONCEPTION OF BONDAGE AND LIBERATION

Patanjali Maharshi's own theory of bondage is as scientific as his method of release from it. The Purusha who is a silent and unconcerned spectator of the play of Prakriti and who, when resting in His own Swaroopa, is Independent and homogeneous, imagines that He is related to Prakriti and that He derives pleasure from the play of Prakriti, This is Avidya. The transcendental awareness of unity is broken now; and the notions of I, 'thou' and 'he' arise. This is Asmita, The consciousness of the Purusha now ffows outward, towards Prakriti through the medium of the mind or the Buddhi. The Ego arises and distinguishes one from the other and the Buddhi brings to classify experiences as pleasant and unpleasant. This gives rise to likes (of pleasant experiences) and dislikes (of unplesant experiences). This is Raga-Dwesha. These further strengthen the individual's distinctive existence, and he clings to life as a separate individual. This is Abhinivesha. Now the vicious circle is complete. This goes on till the individual is able to release himself from experiencing the play of Prakriti. This experience naturally manifests in the form of Vrittis in the mind-lake of the

individual, When these Vrittis are quelled, then the chain that links the Purusha with Prakriti is broken and the Purusha realises His Independence (Kaivalya).

The correspondence between this classification and the Eight Limbs is clear. Yama-Niyama pave the way. Asans and Pranayama enable the individual to realise the truth about life. He is enabled to go beyond the pairs of opposites. He does not cling to individualistic living. Abhinivesha is rooted out. Pratya-hara and Dharana take the Sadhaka beyond Raga-Dwesha. Dhyana dissolves the ego or Asmita. Finally, in Nirvikalpa Samadhi, the veil of ignorance is torn and the individual is liberated.

THE RAJA YOGA METHOD IS UNIVERSAL

According to yet another classification, the individual's liberation is effected through the annihilation of Mala (impurities of the mind), removal of the tossing of the mind (Vikshepa) and the tearing of the veil of ignorance (Avarana). Raja Yoga helps the Sadhaka achieve all these, too. Yama and Niyama annihilate the impurities of the mind. Asana, Pranayama and Pratyahara steady the mind and make it one-pointed. Dharana, Dhyana and Samadhi remove the veil of ignorance and lead to Liberation.

All the systems of Sadhana, all Yogas, and all systems of Yogic self-culture, are agreed that the essential pre-requisite for an aspirant for Self-Knowledge is dispassion. He must turn away from enjoyment of objects. Desire must be crushed; for it is desire that feeds the mind and fattens it. It is desire that brings up in the mind-lake countless Vrittis every minute. It is desire that maintains the individualised existence. It is desire that makes the Purusha want to enjoy the play of Prakriti and thus get bound. When desire is annihilated, then the Purusha who rests in his own Swaroopa in Samadhi will realise that real bliss which He sought after in the objects (Prakriti) was and is always in Himself; and that happiness in the objects was His own mental creation. When the mind thus ceases to present the objects before Him, it ceases to exist. For, what is mind without its Vrittis? Mind without thought is no mind at all. The bondage is broken through Vairagya (dispassion).

The next essential condition for release is Abhyasa or practice-intense and protracted practice of Sadhana. Practice in the stilling of the mind makes in due time for perfect stillness or tranquillity of the mind. Layer after layer of the Chitta is cleared of the waves. And, as each layer becomes still, it reveals to the Sadhaka its real contents. The Sadhaka experiences various Siddhis and divine vision, etc. Patanjali Maharshi warns Sadhakas against being led away into the bye-lanes of Siddhis. He would miss the goal. The Sadhaka must pursue his goal without ever being distracted. The Goal is Kaivalya or Absolute Independence, Practice is to be continued till such time as there remains no one to practice; in other words, till the Ego vanishes and Ignorance disappears and there is no perception of duality and multiplicity.

Besides, even the fundamental principles of Raja Yoga, viz.., righteous living and contemplation, are found to be the fundamental principles of almost all the great religions of the world, not only of the various Astika and Nastika systems of India. The great stress laid by Buddhists and the Jainas on the practice of Ahimsa, Satyam and the like, on right living, right thinking and right understanding; and similar canons found in the other religions like Christianity and Islam are too well known, to need recapitulation here. In fact, no religion in the world, and no sect, would countenance unrighteousness and mental or moral dissipation. Patanjali Maharshi has not built up his Yoga on any pre-conceived notions or axioms. He merely lays down the fundamental principles which are applicable to all, to whichever religion or faith the practitioner may subscribe. Even the perception of duality and multiplicity is granted as reality for the aspirant who is encouraged to take up the practice of Yoga, whatever be his ideas about God, Soul and world. Step by step he is led to the goal through verifiable experiences. Thus, the practical aspect of Yoga is universal.

DIFFERENT CONCEPTIONS OF LIBERATION RECONCILED

Different systems of philosophy have different conceptions of Liberation. These differences are not real. The apparent differences lie only in the presentation, differences in the play of words. According to Patanjali Maharshi, in the state of Liberation, the individual soul is aware of Himself and rests in His own Swaroopa. All notions of duality and multiplicity vanish; but it is not the Jada state of deep sleep. There is complete awareness of one's own Self, The experience, therefore, is of a non-dual, infinite, homogeneous, eternal, and conscious nature. It is a blissful experience though the Sankhya refuses to give any quality to its Purusha and says that release is a state ot negation of pain merely. This exactly corresponds to the experience of the Vedantin of the Ultimate Reality, This corresponds to the ultimate experience of the Sadhakas of other systems also. In this there is no difference between Raja Yoga and Buddhism. For, conscious experience of "nothingness' (as held by the Sunyavadi) is the same as conscious experience of 'everythingness' or conscious experience of "oneself'. Though the nihilist does not say that there is consciousness, its existence is implied in his negation of all phenomena, which is based on self-existence. In all cases, the experience is non-dual, infinite, homogeneous, eternal, conscious and blissful.

An objector might ask: "If the Liberated Yogi does not experience the world, then does it mean that the world has vanished into thin air?" Patanjali replies: "No. The world exists for other souls who are yet to realise Kaivalya". Patanjali is an ideal realist. He contends that the experience of the world is not an absolute reality; for the experience of the world ceases when the Purusha realises Himself. Yet, he would not altogether deny the relative reality of the world, He admits that the world exists relatively, for souls yet to realise Kaivalya Moksha. This is explicitly or impliedly recognised by all systems of philosophy that grant the relative reality of bondage, though some idealists are eager to deny all reality to the world. What is bondage but a temporary experience of the world? This inexplicable experience of the world by the individual may be called by different

religions by different terms; but it forms the basis of all systems of philosophy and Yoga. The very conception of Liberation and the method of achieving it is founded on the admission of this inexplicable bondage. This bondage is Anadi; but it has an end in Liberation.

In the state of Liberation even the notion of an Ishwara apart from one's Self vanishes, along with the notions of Prakriti and Her Tattwas, Ishwara was necessary for the Sadhaka to evolve into the experience of His Swaroopa. Ishwara of Yoga is, so to say, like Nirmali which pushes down the dirt in the water and then itself settles down at the bottom of the vessel. Ishwara helps the Sadhakas to root out all ideas of duality and multipli-and Himself remains free from any contact with the Purusha ultimately when the Sadhaka experiences His own Self. This practically means that the Ishwara has vanished from the experience of the Purusha, The Ishwara of the Yoga system is not organically related to either the Purusha or the Prakriti.

The Ultimate Experience, is, by its very nature, transcensiontal and beyond thought and expression. We can only say that it is subjective, infinite consciousness of one's own essentila nature It is One Undivided Consciousness, not as opposed to consciousness of two, but consciousness as it is in itself. Therefore, we may also say that the transcendental experience is of "nothing" for in that state there is no experience of anything, of any object. This is called the knowledge of the distinction of the Purusha from Prakriti by the Sankhya and Yoga, the Knowledge of the Absoluteness of the Self by the Vedanta, the attainment of God by Theism, the experience of Nirvana through the cessation of Tanha by Buddhism, Whatever be the conception of Moksha, all are agreed that it is a state of the soul where it is free from limitation, pain and transmigration. It is Supreme Freedom, and therefore, it must be Supreme Bliss.

FIFTY-SECOND MONDALA

SAMADHI YOGA

Samadhi is union with the Lord. It is superconscious experience. It is Adhyatmic Anubhava, There are two varieties, Jada Samadhi and Chaitanya Samadhi.

A Hatha Yogin through the practice of Kechari Mudra car: shut himself up in a box which is then buried underneath the ground for months. There is no higher super-sensual knowledge in this kind of Samadhi. In Jada Samadhi the Sadhak is unconscious. It is more or less like deep sleep. The aspirant has no super-sensuous knowledge. Doubtless this is a difficult Yogic Kriya, but it does not give Atma Jnana. It cannot destroy the Samskaras and Vasanas. Hatha Yogins of this type eventually become commercial people and do not thrive at all in the spiritual path. They run after name and fame and money and thus face a hopeless downfall in spirituality. In Chaitanya Samadhi, there is perfect awareness. The Yogi comes down with new supersensuous wisdom.

Samadhi, Mukti, Tureeya, are synonymous terms. Samadhi is super-consciousness, Mukti is freedom from all sorts of pains. Moksha is loss of one's personality in the Divine.

The state of Samadhi is beyond description. It is beyond the reach of mind and speech. One has to feel this himself. It is said that in Samadhi or the super-conscious state the meditator loses his individuality and becomes identical with the Supreme Self. He becomes an embodiment of bliss, peace and knowledge. Nirvikalpa is the state of super-consciousness. There is no Vikalpa (imagination) of any sort in this condition. This is the goal of life. All the mental activities cease now. The functions of the intellect and the ten Indriyas cease entirely. The aspirant rests now in Atman. There is no distinction between subject and object. The world and the pairs of opposite vanish absolutely. This is a state beyond all relativity, it is not a state of inertia. It is a condition of perfect awareness. The aspirant gets knowledge of the Self, supreme peace and infinite, indescribable bliss and joy. This state is indescribable. It has to be felt and experienced by the aspirant, The triad, viz., knower, knowledge and knowable, disappears. Man is Brahman now. There is no longer jivahood. This is also called Yogaroodha state.

If you still the waves of the mind you can hold it steady in Nirvikalpa Samadhi. This needs constant practice of meditation. From deep meditation you can attain Samadhi. Do not mistake a little concentration or one-pointedness of mind for Samadhi. Simply because you have risen a little above body-consciousness on account of little concentration, do not think that you have attained Samadhi.

First get victory over the Asans or pose. You must observe strict Brahmacharya, in thought, word and deed. Leave off the worldly desires. Drink milk only or take both milk and fruits only as your food. As you go on advancing in meditation try to stop all sorts of work and study of religious books even, Reduce your sleep to two or three hours per day. There is real rest in meditation. By sincere practic you can attain Samadhi in due course.

FIFTY-THIRD MANDALA

SAMATVA YOGA

Worldly people are generally elated by success and depressed by failure. Elation and depression are attributes of the mind. If you want to become a real Samatva Yogi in the right sense c the term you will have to keep a balanced mind at all times, in all conditions, under all circumstances. This is, no doubt. very difficult. But you will have to discipline the mind by constant practice. You will have to do it anyhow. Then only you will have peace of mind and real lasting happiness. He who keeps a balanced mind is a Jnani. Samata Yoga prepares the mind for the attainment of Jnana, That is the beauty of Samatwa Yoga. That is the secret and essence of Samatva Yoga.

There must not be the least attachment to any kind of work. You must be ready to leave any work at any time. There may be a Divine call upon you for certain work. You will have to take it up immediately without any grumbling, whatever may be the nature of work, whether you are willing or not. You will have to stop it also, if conditions and circumstances demand you to do so. This is Yoga. There is no attachment to the work here.

Many people get attached to the work. The like some kind of work and they take interest in it. They dislike some kind of work. They are unwilling to leave it also, if conditions want to stop their work. They take undue responsibility on their shoulders, pine and labour under cares, worries and anxieties.

(SOME PART ON PAGE IS NOT PRINTED CLEARLY. PAGE NO:338)

Keep the reason rooted in the Self. Have a poised mind amidst the changes of the world. Work for fulfilment of purposes Divine. Don't expect any fruit. Do everything as Isvararpana. Work for the welfare of the world in union with Divine will. Allow the Divine energy to work unhampered through your instruments. The moment your egoism comes in, there will be immediate blocking of the free flow of the Divine energy. Make your Indriyas perfect instruments for His Lila. Keep the body-flute hollow by emptying your egoism. Then the Flute-Bearer of Brindawan will play freely through this body-flute. He will work through your instruments. Then you will feel the lightness of the work. You will feel that God works through you. You will be washed of all the responsibilities. You will be free as a bird. You will feel that you are quite a changed being. Your egoism will try to re-enter. Be careful. Be on the alert. By gradual practice and purification of the mind you will become an expert in Karma-Yoga. All your actions will become perfect and selfless. All actions will eventually culminate in Janata. This is Yoga of Equanimity.

This kind of Yoga is inculcated by Lord Krishna in His Teachings: 'Yogasthah Kuru Karmani Sangam Tyaktva Dhanan-jaya; Sidhyasidyoh Samo Bhutva, Samatvam Yoga Uchyate— Perform action, O Dhananjaya, dwelling in union with the Divine, renouncing attachments, and balanced evenly in success and failure, equilibrium is called Yoga" (Ch. II-48). You will have to leave even such subtle attachments as "May God be pleased". Work merely for God's sake. Then even eating, walking, talking, breathing, sleeping, answering calls of nature will become Yogic activities. Work becomes worship. This is the great secret. You will have to learn it by gradual practice in the fields of Karma Yoga. You will have to spiritualise all your actions. You will have to transmute all your actions into Yoga by practice. Mere theorising will not do. Understand the secrets of Karma Yoga. Work unselfishly. Become a true Samatva Yogi and enjoy the infinite Bliss of Atma.

Merit and demerit (Punya and Papa, Sukrita and Dushkrita) do not affect that Karma-Yogi who has evenness or equanimity of mind, for he exults not over the good fruit of the one nor worries

over the bad fruit of the other. He has the equanimity of mind in success and failure. His mind is always resting on

FIFTY-THIRD MANDALA

SAMATVA YOGA

Worldly people are generally elated by success and depressed by failure. Elation and depression are attributes of the mind. If you want to become a real Samatva Yogi in the right sense of the term you will have to keep a balanced mind at all times, in all conditions, under all circumstances. This is, no doubt, very difficult. But you will have to discipline the mind by constant practice. You will have to do it anyhow. Then only you will have peace of mind and real lasting happiness. He who keeps a balanced mind is a Jnani. Samatva Yoga prepares the mind for the attainment of Jnana, That is the beauty of Samatwa Yoga. That is the secret and essence of Samatva Yoga.

There must not be the least attachment to any kind of work. You must be ready to leave any work at any time. There may be a Divine call upon you for certain work. You will have to take it up immediately without any grumbling, whatever may be the nature of work, whether you are willing or not. You will have to stop it also, if conditions and circumstances demand you to do so. This is Yoga. There is no attachment to the work here.

Many people get attached to the work. The like some kind of work and they take interest in it. They dislike some kind of work. They are unwilling to leave it also, if conditions want to stop their work. They take undue responsibility on their shoulders, pine and labour under cares, worries and anxieties. This is not Yoga at all, because there is attachment to the work owing to the quality of Rajas. Worldly people always work with attachment, Hence they suffer. If there is a divine call, you may start a world-wide movement. You must be prepared to stop it at any time if God wills, even though you do not get any success here. It is not your lookout to get success or failure, Simply obey the divine call and act like a soldier on the battle-field. There is great joy in such kind of work, because there is no personal element here.

Keep the reason rooted in the Self. Have a poised mind amidst the changes of the world. Work for fulfilment of purposes Divine. Don't expect any fruit. Do everything as Isvararpana. Work for the welfare of the world in union with Divine will. Allow the Divine energy to work unhampered through your instruments. The moment your egoism comes in, there will be immediate blocking of the free flow of the Divine energy. Make your Indriyas perfect instruments for His Lila. Keep the body-flute hollow by emptying your egoism. Then the Flute-Bearer of Brindawan will play freely through this body-flute. He will work through your instruments. Then you will feel the lightness of the work. You will feel that God works through you. You will be washed of all the responsibilities. You will be free as a bird. You will feel that you are quite a changed being. Your egoism will try to re-enter. Be careful. Be on the alert. By gradual practice and purification of the

mind you will become an expert in Karma-Yoga. All your actions will become perfect and selfless. All actions will eventually culminate in Janata. This is Yoga of Equanimity.

This kind of Yoga is inculcated by Lord Krishna in His Teachings: 'Yogasthah Kuru Karmani Sangam Tyaktva Dhananjaya; Sidhyasidyoh Samo Bhutva, Samatvam Yoga Uchyate— Perform action, O Dhananjaya, dwelling in union with the Divine, renouncing attachments, and balanced evenly in success and failure, equilibrium is called Yoga" (Ch. II-48). You will have to leave even such subtle attachment as "May God be pleased". Work merely for God's sake. Then even eating, walking, talking, breathing, sleeping, answering calls of nature will become Yogic activities. Work becomes worship. This is the great secret. You will have to learn it by gradual practice in the fields of Karma Yoga. You will have to spiritualise all your actions. You will have to transmute all your actions into Yoga by practice. Mere theorising will not do. Understand the secrets of Karma Yoga. Work unselfishly. Become a true Samatva Yogi and enjoy the infinite Bliss of Atma.

Merit and demerit (Punya and Papa, Sukrita and Dushkrita) do not affect that Karma-Yogi who has evenness or equanimity of mind, for he exults not over the good fruit of the one nor worries over the bad fruit of the other. He has the equanimity of mind in success and failure. His mind is always resting on God all the while. Works which are of a binding nature lose that nature when performed with a balanced mind. The Samatva Yogi has no attachment to sensual objects. He has purified his mind by constant selfless service. He has given up all idea of agency. He treats the body as an instrument of God given tu him for the fulfilment of His purpose. He attributes all activities to the Divine Actor within. He who is established in the Yoga of equanimity becomes an expert in the science of Samatva Yoga. That is the reason why Lord Krishna says: "Buddhiyakto Jahateeha Ubheysukritadushkrite, Tasmat Yogaya Yujyasva
Yogah Karmasu Kaushalam-United to the pure reason, one abandoneth here both good and evil deeds, therefore cleave thou to Yoga; Yoga is skill in action.

The Samatva Yogi, who possesses evenness of mind casts off the fruits of works. He escapes from good and bad. Clinging to fruit only is the cause of rebirth. When all actions are performed for God's sake in fulfilment of His purpose without desire for fruit, the Samatva Yogi gets illumination, He shakes off the bondage of birth. He attains knowledge of Brahman and through Brahma-Jnana liberation or Moksha. In the Gita you will find: "Karmajam buddhiyukta hi phalam tyaktva manishina, Janmabandhavinirmuktah padam ganchanti anama-yam-The sages, united to the pure reason, renounce the fruit which action yieldeth and liberated from the bonds of birth, they go to the blissful seat."

FIFTY-FOURTH MANDALA

SANKHYA YOGA

The word "Sankhya" is derived from Sankhya or number. The system gives an analytical enumeration of the principles of the universe. Hence the name is quite appropriate. "Sankhya" is used in the sense of philosophical reflection also.

The enquiry into this system of philosophy is to find out the means for eradicating the three sorts of pain, viz., Adhyatmic (e.g. fever and other diseases), Adhidaivic (thunder, cold, heat, rain etc.), and Adhibhautic (pain from animals, scorpion etc.), and the disease of rebirths. Pain is an embarrassment. It stands in the way of doing Yoga Sadhana and attaining Moksha or release. Kapila Muni imparted a knowledge of the twenty-five principles which annihilates the pain. According to Sankhya philosophy, he who knows the twenty-five principles attains liberation. The final cessation of the three kinds of pain is the goal of life.

The Sankhya system is called Nir-Ishwara Sankhya. It is atheistical. The Sankhyas do not accept Ishwara or God. The creation produced by Prakriti has an existence of its own, independent of all connection with the particular Purusha to which it is united. So the Sankhyas say that there is no need for an intelligent Creator of the world or even of any superintending power. This is a mistake. Prakriti is always under the control of the Lord. It cannot do anything by itself. The Lord gazes at Prakriti. Then alone she is put in motion and she begins to create. Prakriti is non-intelligent, An intelligent Creator alone can have a thought-out plan for the universe. Prakriti is only a helper (Sahakari). This is the theory of Vedanta.

The Sankhya adopts the theory of evolution and involution. The cause and effect are the undeveloped and developed states of one and the same substance. There is no such thing as total destruction. In destruction the effect is involved into its cause. That is all.

Sankhya gives a description of four-fold categories based on their respective productive efficiency, viz. (1) Productive (Prakriti), (2) Productive and Produced (Prakriti Vikriti), (3) Produced (Anubhayarupa). This classification includes all the twenty-five Principles or Tattwas. Prakriti or Nature, or Pradhana (chief) is purely productive. It is the root of all. It is not a production. It is creative force, evolver, producer. Seven principles, the great or intellectual one (Buddhi), egoism and the five Tanmatras or subtle rudiments, etc., are productions and productive. Buddhi is productive as Ahamkara is evolved out of it. It is produced also as it itself is evolved out of Prakriti. Egoism is a production as it is derived from intellect. It is productive as it gives origin to the five subtle rudiments or Tanmatras. The subtle rudiments are derived egoism. Hence they are productions. They give origin to the five elements. Hence they are productive. Sixteen are productions. They are the ten organs, the mind and the five elements. They are unproductive, because none of these can give birth to a substance essentially different from them. The Purusha or Spirit or Soul is neither a production nor productive. It is without attribute.

Prakriti and Purusha are Anadi or beginningless. They are Ananta or Infinite. Non-discimination between the two is the cause for birth and death. Discrimination between Prakriti and Purusha gives salvation or Mukti. Both the Purusha and Prakriti are Sat or real. The term "Sankhya" means "Vichara". Purusha is Asanga or unattached. He is Consciousness, All-pervading, Eternal. Prakriti is doer and enjoyer. Prakriti is meant for the enjoyment of the Purusha. Souls are countless, Sankhyas do not believe in Ishwara.

Prakriti means that which is primary, that which produces what is made. It comes from 'Pra' and 'Kri', "to make". It resembles the Vedantic Maya. It is one root of the Universe. It is mere dead matter which is equipped with certain potentialities due to the Gunas. It is destitute of intelligence. It is a string of three strands. The three Gunas form the three strands.

Prakriti has no cause, but is the cause of all effects. It is called Pradhana or chief because all effects are found on it, it is the root of the universe and all objects. Prakriti is independent and uncaused, while the products are caused and dependent. It is the basis of all objective existence. Agency belongs to the Ahankara or egoism or "I-maker", which is itself a product of Prakriti, but not to the Purusha or the Soul who is always a silent witness.

According to the Sankhya philosophy, nature is composed of three Gunas or forces called Sattwa (purity, light, harmony), Rajas (passion, activity, motion) and Tamas (inertia, darkness, inertness, inactivity). Sattwa is equilibrium. When Sattwa prevails there is peace or tranquillity. Rajas is activity which is expressed as Raga-Dwesha, likes or dislikes, love or hatred or attraction.

There are three Gunas in every man. Sometimes Sattwa prevails in him. Then he is calm and tranquil. He reflects and meditates. At other times Rajas prevails in him and he does various sorts of worldly activities. He is passionate and active. Sometimes Tamas prevails. He becomes lazy, dull, inactive and careless. Tamas generates delusion. Again one of these Gunas is generally predominant in different men. A Sattwic man is virtuous. He leads a pure and pious life. A Rajasic man is passionate and active. A Tamasic man is dull and inactive.

When Sattwa is predominant, it overpowers Rajas Tamas. When Rajas is dominant, it overpowers Sattwa and Tamas. When Tamas is predominant, it overpowers Rajas and Sattwa.

The three Gunas are never separate. They support one another. They intermingle with one another. They are intimately related as the flame, the oil and the wick of a lamp. They form the very substance of Prakriti. All objects are composed of the three Gunas. The Gunas act on one another. Then there is evolution or manifestation. Destruction is only non-manifestation. The Gunas are the objects. Purusha is the witness-subject. Prakriti evolves under the influence of Purusha. Mahat or the great (intellect), the cause of the whole world, is the first product of. the evolution of Prakriti. Ahamkara arises after Buddhi. Agency belongs to Ahamkara. It is the principle that creates

individuality. Mind is born of Ahamkara. It carries out the orders of the will through the organs of action (Karma-Indriyas). It reflects and doubts (Sankalpa-Vikalpa). It synthesises the sense-data into percepts. Mind takes part in both perception and action. There is no separate Prana Tattwa in the Sankhya system. Vedanta system has separated Prana Tattwa, In Sankhya system mind with the organs produces the five vital airs by their action. Prana is a modification of the senses. It does not subsist in their absence.

There is much Sattwa in a sage or saint; there is much Rajas in a soldier, politician, and businessman. Intellect or Buddhi is the most important of all the products of Prakriti. The senses present their objects to the intellect. Intellect exhibits them to Purusha. Intellect discriminates the difference between Purusha and Prakriti. Intellect is the Prime Minister of Purusha. It brings for Purusha the fruition of all that is to be experienced. It appears to be intelligent on account of the reflection of Purusha, which is very near to it, though it is really non-conscious.

Prakriti is the root of the universe. From this Prakriti emanates Buddhi or Mahat. From this Buddhi proceeds Ahamkara or the principle of egoism. From egoism emanate the ten senses and the mind and five subtle Tanmatras of sound, smell, taste, colour and touch. From these Tanmatras proceed the five gross elements-earth, water, fire, air and ether.

The intellect, the mind and egoism are the door-keepers. The five senses of perception or Jnana Indriyas are the gates. Intellect is the instrument or organ which is the medium between the senses and soul.

An object excites the senses. The mind arranges the sense-impressions into a percept. Egoism refers to the Self. Intellect forms the concept. It converts the percept into a concept and presents it to the Purusha. Then there is knowledge of the object.

PURUSHA. The Purusha or the soul is beyond Prakriti. It is eternally separate from it. It is without attributes and omni-present. It is not the doer. It is the witness. The Purusha is like a crystal without any colour, It appears to be coloured by the different colours, which are placed before it. It is not material. It is not the result of combination. Hence it is immortal.

The Purushas or souls are infinite in number.

Prakriti and its products are objects of enjoyment. There must exist an enjoyer who must be an intelligent principle. This intelligent enjoyer is Purusha or the Soul.

Purusha or soul is witness (Sakshi), solitary (Kaivalyam), spectator (Drashta), bystander (Madhyastha), passive and indifferent (Udasina).

The different souls are fundamentally identical in nature. The knower is Purusha. The known is Prakriti. The knower is the subject or the silent witness. The known is the visible object. There is no movement for the Purusha. It does not go anywhere when it attains freedom or release. There are many Purushas. If the Purushas were one, all should become free if any one attained release. Release is not merging in the Absolute but isolation from Prakriti.

JIVA. The Jiva is the Self in union with the senses. It is limited by the body. It is endowed with egoism. The reflection of Purusha in Buddhi or intellect appears as the ego or the empirical soul. It is associated with ignorance and Karma. It is subject to pleasure and pain, action and its fruits and rotates in the cycle of births and deaths.

The Jiva must realise the perfection of the Purusha. He must attain to the status of Purusha. He must become conscious of the real nature of the Higher Purusha. Freedom or perfection is a return into one's true Self. It is the removal of an illusion which conceals your true nature.

Prakriti's performances are solely for the benefit and enjoyment of the soul. Mother Prakriti takes hold of the hand of the soul and shows him the whole show of the universe and makes him enjoy everything, which this world can give and lastly helps him in his liberation. The object of the Sankhya system is to effect the liberation of Purusha or soul from the fetters which bind it on account of its union with Prakriti. This is done by conveying the Jnana or correct knowledge of the twenty-four constituent principles of creation and rightly discriminating the Soul from them. Its Pramanas or means of obtaining the correct measure of existing things are three, viz., Pratyaksha or perception by the senses, Anumana (inference) and Apta Vachana (trustworthy testimony).

When the separation of the Soul from the body takes place by destruction of the effects of virtue, vice and the rest and Prakriti ceases to act in respect to it, then there is the final and absolute emancipation or the final beatitude.

When the fruits of acts cease and body-both gross and subtle-dissolves, nature does not exist in respect of the individual soul. The soul attains the state called Kaivalyam. It is free from the three kinds of pain.

When one attains perfect knowledge, virtue and vice become destitute of causal energy but the body continues for sometime on account of the previous impulses, just as after the action of the potter has stopped, the wheel continues to revolve owing to momentum given to it.

In truth the soul is neither bound nor released nor migrates, but nature alone in relation to various beings is bound, is released and migrates.

As a dancing girl, having exhibited herself to the spectators of the stage, stops dancing, so also Nature ceases to function when she has made herself manifest to the Purusha or soul. Nothing is more modest than Prakriti, when she becomes conscious that she has been seen by the Purusha. She does not again expose herself to the gaze of the Purusha or the soul.

The relation of soul with nature or Prakriti is like the association of a lame man with a blind man. A lame man and a blind man were deserted by their fellow travellers in a forest. They agreed to divide between them the duties of walking and of seeing. The lame mounted himself on the shoulders of the blind man and directed the blind man. The blind man was able to pursue his route by the directions of his friend. Even so, the soul is like the lame man. The faculty of seeing is in the soul, not that of moving. The faculty of moving but not of seeing is in Prakriti. The Prakriti is like the blind man. The lame man and the blind man separated when they reached their destination. Even so, Prakriti having effected the liberation of the soul ceases to act. The Soul obtains Kaivalya or the final beatitude. Consequently, their respective purposes being effected, the connection between them terminates. The soul attains liberation by knowledge of Prakriti.

If pain is natural to the Purusha, if the Purusha is not naturally free from the action of the Gunas, no salvation from rebirths is possible.

The Linga Deha or subtle body which migrates from one gross body to another in sucessive births is composed of intellect, egoism, mind, the five organs of knowledge, the five organs of action, and the five Tanmatras. The impressions of actions done in various births are imbedded in the subtle body. The conjunction of the Linga with the gross, physical body constitutes birth; separation of the Linga from the gross physical body is death. This Linga Deha is destroyed by the knowledge of the Purusha.

Bondage belongs to Prakriti, but is attributed to Purusha. Purusha is eternally free. Union of Purusha with Prakriti due to non-discrimination is bondage. The failure to discriminate between Purusha and Prakriti is the cause of Samsara or bon-dage; disunion of Purusha and Prakriti due to discrimination is emancipation.

FIFTY-FIFTH MANDALA

SEVA:YOGA

True evolution is the progress of the Thinker in man from his present condition of limitedness to the state of the unlimited Self, Progress of the Thinker means improvement and growth of mind through which he thinks. In the physical plane, all vegetable and animal bodies develop out of the life-germ, the unit cell. The embryonic cell sometimes divides itself into two or more cells and sometimes, as in the case of the lower forms of life, becomes associated with new cells drawn from outside. In any case, development of the embryo implies multiplication of the cells. Mere

multiplication of the cells again cannot make a living body. Along with it, there is also the widening or expansion of the life within so as to control all the cells together. Similarly, a man's mind is said to grow or expand when his thoughts extend beyond his physical body and beyond his limited personality. As the original unit cell is the earliest and lowest state of the physical body, thought of one's own interests alone belong to the lowest stage of the mind. The mind grows when the interests of others are also considered as the physical body grows up packing together of more cells. As there is connecting life for all the cells together, selfless thoughts or thoughts of others' interests should be bound up together by a connecting and unifying knowledge that all are only the Self. The end of the evolution of the Thinker is reached when the evolving mental life becomes, by expansion, identical with the all-including life, the universal Self. If, however, his thoughts and actions are directed exclusively towards personal and selfish ends, his mind contracts more and more and is receded more and more from the path of evolution. He should therefore think' only such thoughts and do only such actions as may widen his mind and raise him up in evolution. The mind has to expand and expand until the limiting mind-covering, becoming very thin, is torn asunder when, the limitations of the Thinker ceasing to exist any longer, his Inner Self shines in his infinitude of existence, consciousness and bliss, for. it was only He, the only one and Real Self that was appearing till then to be enclosed in a covering made of mind-stuff.

WORK IS WORSHIP. Work is worship. Work is medi-tation. Serve everyone with intense love, without any idea of agency, without expectation of fruits or reward. You will realise God. Service of humanity is service of God.

Work elevates when done in the right spirit without attachment or egoism. If you are a Bhakta (devotee), feel you are a Nimitta or instrument in the hands of God. If you adopt the path of Jnana feel you are a silent Sakshi (witness) and that Prakriti does everything. All works are sacred. There is no menial work from the highest viewpoint (from the viewpoint of the Absolute, from the the viewpoint of Seva Yoga). Even scavenging when done with the right mental attitude as described above will become a Yogic activity for God-realisation.

It is selfishness that has deplorably contracted your heart. Selfishness is the bane of human life. Selfishness clouds under-standing. Selfishness is petty-mindedness. Bhoga (sensual enjoyment) increases selfishness and selfish Pravritti. It is the root-cause for human sufferings. Real spiritual progress starts with selfless service.

Serve Sadhus, Sannyasins, Bhaktas and poor, sick persons, with Bhava, Prem and Bhakti. The Lord is seated in the hearts of all.

The spirit of service must deeply enter into your very bones, cells, tissues, nerves, etc.

The reward is invaluable. Practise and feel the cosmic expansion and infinite Ananda (Bliss). Tall talk and idle gossiping will not do, my dear friends. Evince intense zeal and enthusiasm in work. Be fiery in the spirit of service.

Have Nishtha with God and Cheshta with hands like the Bahurup who has the Nishtha of a male and Cheshta of a female. You will be able to do two things at a time by practice. Repeat the name of the Lord while at work also. Seva Yoga is generally combined with Bhakti Yoga. A Seva Yogi offers to the Lord as an oblation whatever he does through the Karma Indriyas (organs of action).

A Seva Yogi does not expect even a return of love, appreserving.

In the beginning, all your Karmas may not be of pure Nishkamya type. Some may be Sakamya (with desire for reward). Some may be Nishkamya. You must be very vigi. lant in scrutinising your motives in action. You must be eve. introspective. By and by when the heart becomes purer and purer by constant work your actions will be absolutely disinter ested and selfless.

In the mind there are three Doshas, viz., Mala (impurities like lust, wrath, greed, etc.), Vikshepa (tossing of mind) and Avarana (veil of ignorance). Mala is removed by Nishkamya Seva Yoga; Vikshepa by Upasana (worship) and Avarana by study of Vedantic literature and Jnan. Seva Yoga gives Chitt. Shuddhi. It purifies the heart and prepares the mind for the dawn of knowledge (Jnana Udaya).

He who has reduced his wants and controlled his Indriyas can only do Karma Yoga. How can a luxurious man witt revolting Indriyas serve others? He wants everything for him-self, and wants to exploit and domineer over others. Anothet qualification is that he must have a balanced mind. He must be free from Raga and Dwesha (like and dislike) also. "An action which is ordained, done by one undesirous of fruit, devoid of attachment, without love or hate, that is called pure."

"You must learn the secret of renunciation or the abandon ment of the fruits of action. Long is the lesson, toilsome the practice. You have to combine energy in work, with indifference to the result of work."

Kill ambition; kill out desire for life, kill desire for comfort. Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness.

The reconciliation of these opposites is the secret of renunciation. All who seek power, life or comfort, perform actions with a view to obtaining and enjoying these fruits and they direct their activities to this end. The fruit is the motive for exertion and the longing of it inspires the effort.

Aspirants must work as energetically as the children of this world. but they must substitute a new motive; the work Direction. that binds. of the soul. will demand his energies for years. Religionists. that the law may be fulfilled, that the Divine purpose may be forwarded, that the will of God may be carried out in every This is the new motive and it is one of all-compelling forces; they work for God and not for the separated Self, for the whole, not for their personal fragment. So long as God wills to manifest they offer themselves as channels through which His manifesting life may flow and turn the wheel of action, because their duty is to turn it, whatever it may bring to them personally. Thus acting, they create no Karma-bond, for it is desire that binds.

How the attainment of renunciation is difficult and requires prolonged and patient practice. The probationer will begin trying to be careless for the results brought to him personally by his actions. He will try to do his very best and then to rid himself of all feelings as to the reaction on himself, taking equally: whatever comes. If success follows, he will check the feeling of elation; if failure, he will not permit depression to master him. Persistently he will repeat his efforts, until by slow degrees he finds, he is beginning to care little for retards (or falls) while he has lost no whit of his energy and painstaking in actions. He will not seek external activities but will do his best with every duty that comes in his way and will begin to show the balanced equanimity which marks the crowning strength and detachment of the soul.

He will hasten the attainment of these by a cool estimation of the value of earth's so-called prices, and will meditate on their transitory nature, the anxiety and unrest of those whose hearts are fixed on them, and emptiness of them when finally grasped and held, the satiety that follows close on the heels of possession. The intellectual appreciation of them will come to his help in disappointment and restrain him in success and so aid him in giving equilibrium. Here is a field of daily effort which will demand his energies for years.

The probationer must remember that much of his work consists in practising the precepts laid down by all earnest religionists.

FLETY-SIXTH MANDALA

SHOE AND BED-PAN CLEANSING YOGA

Swamiji was proceeding to the Satsang hall in the evening. On the way he met Swami Atmananda, and during the conversation Swamiji said: "Always keep a kerchief in your pocket and wherever you find shoes left over by others; go and cleanse them with your kerchief neatly. Go to any hospital. Clean the bed-pans of the sick people there. This will purify your heart. This is called Shoe Cleansing and Bed-pan Yoga. This comes under Seva Yoga. Mere study of Vedanta wouldn't do".

FIFTY-SEVENTH MANDALA

SIVANANDA YOGA

Sri M. Srinivasan of Calcutta, who is a Tamil scholar and has translated certain books of Swamiji into Tamil, came to the Ashram on leave, when Swamiji instructed him thus: "You should daily set apart half an hour for writing articles for different Tamil magazines.
You should also write plays containing philosophical lessons so that they can be staged by students on appropriate occasions. Don't think that you can retire because you have translated two books. Till the end of life one should be active. Grey hair is not an indication of old age. When God has given talents, one should utilise them. You should excel Subramanya Bharati."

Sri Srinivasan received the instructions with reverence.

Swamiji encourages everyone to put his heart and soul into any line of work in which he may be interested. A unique method of Swamiji for inducing concentration in the minds of his disciples is to encourage them in the work they are interested in. A musician is encouraged in music; a dancer, in dance; a writer, in his literary career. After all concentration is defined in Raja Yoga as fixing of one's mind on any object or point internal or external. There is no mention of the word 'God' or 'Self' in the definition. So, work becomes the object on which Swamiji exhorts his students to practise concentration. The purity and concentration thus achieved through wholehearted application to work can at a later stage be easily switched on to the task of direct Realisation with sanguine success.
This is Sivananda-Yoga!

FIFTY-EIGHTH MANDALA

SULABHA YOGA

It is due to the veil of ignorance that you have for gotten your real essential nature, the Sat-Chit-Ananda state. It is not at all necessary for you to renounce the world and run to some Himalayan cave to regain your lost divinity. Here is an easy Sadhana by which you can definitely attain God Consciousness, even while living in the world amidst multifarious activities.

You need not necessarily have a separate Meditation Room or fix some time for meditation. Close your eyes for a minute or two once in every two hours and think of God and His various Divine qualities such as mercy, love, joy, knowledge, purity, perfection, and so forth during work and mentally repeat: 'Hari Om' or 'Sri Ram' or 'Ram Ram', or any other Mantra according to your taste.

This should be done even during night whenever you happen to get up from bed to micturate or on any other account. Though you are not in the habit of getting up from sleep, you should do this

practice at least occasionally when you slightly change your posture during sleep. This sort of habit will come only by repeated practice.

Feel all along that the body is a moving temple of God, your office or business house is a big temple of Vrindavan, and all activities such as walking, eating, breathing, seeing, hearing, reading, etc., are offerings unto the Lord, Work is worship. Work is meditation. When done in the right spirit.

Work for work's sake without any motives, without the idea of agency (i.e., I am the doer, I am the enjoyer) and without expectation of fruits. Feel that you are an instrument in the hands of God and that He works through your organs. Feel also that this world is a manifestation of the Lord or Viswa Vrindavan and your children, wife, father, mother and other relations are the images or children of the Lord. See God in every face and in every object. If you develop this changed angle of vision and Divine Bhava by protracted and constant practice, all actions will become Pooja or worship of the Lord. This is quite sufficient. You will have God-realisation soon. This is a dynamic Yoga. This is an easy Sadhana. Hereafter do not bring your old lame excuse. The practice of this Yoga for even three months will make you an entirely changed being. When you look at a tree or shrub, a Sikh or a Muslim endeavour to behold behind the veil of form, the real hidden Consciousness. If you do this for some time you will feel inexpressible joy. All hatred will cease. You will develop cosmic Love or unity of consciousness. Here are some formulae for effecting ungrudging and total self-surrender. Repeat them mentally several times daily with Bhava: "O Lord! I am Thine. All is thine. Thy will be done. Thou art everything. Thou doest everything". This practice will remove egoism and mineness and the idea of agency also.

FIFTY-NINTH MANDALA

SIVA RAJA YOGA

I will tell you the secret of Siva Raja Yoga. Look within steadily. Control the breath gradually. Control the mind carefully. Crush the desires and Vasanas. Make the mind one-pointed. Fix the gaze on the Ajna Chakra. Mentally repeat slowly the Panchakshara Mantra. Visualize the picture of Lord Siva. You will see brilliant Jyoti and enjoy bliss of Siva. Kundalini will pass to Sahasrara. You will be in the Nirvikalpa Samadhi and state of Siva Sayujya.

SIXTIETH MANDALA

SVADHYAYA YOGA

When the highest Truth is well said in a single phrase 'Tat Twam Asi' (That Thou Art), where is the need for this endless lecturing (and hearing) on spiritual matters, and for writing (and reading) on the fundamentals of Sadhana?

One simple Brahma-Sankalpa produced these countless universes. When the time comes, in the twinkling of an eye you will realise the Self and attain Liberation. While you are in a dark room, you grope in the dark and almost endlessly search for the torch. You stumble over many things and knock your head here and there. At last you get the torch within your grasp. No more of this groping in the darkness, no more trials and travails; instantly there is light in the room. It is the search that takes a long time. It is the preparatory step in Sadhana that takes a considerable time.

And, then, even when you feel that the Truth is within your grasp, you ought to be vigilant, till it becomes part and parcel of your consciousness, till you actually live in it. It is not enough if merely the light of Truth illumines a dark corner; you must live in it. When in a room, you light the lamp, darkness vanishes; but if you put the light out, the darkness returns. Till the sun rises, there is need for a constant flame of light in the room to keep it illumined. Similarly, in the dark cavern of your heart, there is a lamp lit—It is Bhakti or a little understanding of the Omniscience, Omnipresence and Omnipotence of God. This gives you sufficient light to see things clearly, and understand the nature of this universe, the Self and God. But if you put this light out by negligence or wilful indifference to Sadhana in the false belief that you have attained the Goal, you will again be enveloped by the darkness. You must keep the flame bright till the Sun of Self-realisation arises within you. Then there will be light and light alone everywhere. The darkness has vanished for ever. Light

becomes part of the very nature. Darkness dare not approach you. What was Sadhana done with effort previously becomes Svabhava or second-nature now. Bhakti is the aspirant's Sadhana and the Saint's Svabhava. Righteousness is the aspirant's Sadhana and the sage's Svabhava. At no time, therefore these things are given up, the aspirants studies and hears the Divine Leelas of the Lord as a necessary part of basis of his Sadhana; the Siddha listens to them with great joy, as he naturally loves to listen to the Leelas of the Lord. Therefore, study of scriptures, hearing the sacred truths propounded by men of wisdom, listening to the Leelas of the Lord are never to be given up by sincere Sadhakas, at whatever stage of spiritual evolution they may be. Are you more advanced than Sri Sukadeva who was born sage and Parivrajaka? Are you more advanced than the great sages who assembled at Naimisaranya to listen to Srimad Bhagavata being narrated by Sri Suta? Learn a lesson from these illustrious examples of great sages. Be for ever a Sadhaka. Be for ever a thirsting aspirant after spiritual knowledge. Be for ever a student. He and he alone is an old man who feels that he has learnt enough and has need for no more knowledge. He is a man dead while alive who does not feel a compelling eagerness to listen to the stories of the Lord's Leelas or to spiritual discourses. You can stave off old age and even death itself by preserving within you the youthful zeal and a devout eagerness to learn more, to practise more, and to realise more deeply, the great spiritual Truth, which is inexhaustible in spite of having been extolled and expounded by millions of Saints, sages and seers from times immemorial.

Moreover, forget not that on all sides you are surrounded by materialistic influences. If you are slack even for a day, the evil forces around you would find their opportunity and play havoc. The ball dropped on the top of the staircase takes less than a split-second to reach the ground, whereas it took much longer to take it up. In a moment of heedlessness much could be lost. Life is short; time is fleeting; you cannot afford to lose an inch of the ground that you have gained with so much effort, in your battle against this formidable foe-Satan. Maya, Mara or the evil mind.

Side by side with your work, you must do Japa, meditation, study of scriptures, Sat-vichar and Sat-vyavahar. Do not let this monkey mind have a minute's respite. It is here that Satsang and spiritual literature come to your great aid. They are your saviours.
How many sublime thoughts are brought to your very doors by the scriptures. Study the pages of the Scripture carefully. Underline the sentences that strike you as having a direct bearing on your life. Reflect over them in your leisure moments. Thus would you find that you are able to surmount many obstacles and jump over many pitfalls. Is the mind disinclined to read these passages over and over again? That is Maya's potent weapon to put you to sleep; Beware. Are you not taking the same food over and over again? You will have to go on reading and re-reading the Self-sense spiritual sentences over and over again till they are indelibly engraved on the tablet of your heart, till they become part and parcel of your inner nature.

Then will a fortress of Nirodha Samskaras be erected within you. Repetition gives strength. Repetition pushes the ideas into the innermost chambers of your heart and mind. Then the ideas will percolate your subconscious mind. The evil thoughts lurking there will be scorched and annihilated. You may not even know what wonders have been effected within you. Such is the salutary influence of repeatedly studying the same spiritual text. That is why our ancestors insisted on our ceremoniously reading a text like the Gita, Ramayana, Bhagavata, etc., daily, regularly, with faith and devotion. These will augment your inner strength. You will grow stronger. When thus the entire nature is transformed into divine, then single effort to meditate will lead you to Virvikalpa Samadhi and superconsciousness. You will then realise God in the twinkling of an eye.

SIXTY-FIRST MANDALA

SANNYASA YOGA

You imagine that it is easy to live the life of a householder and remain detached. This is a dream. How many of you are strong enough to exert your will against the powerful attractions of the worldly lite; how many can remember that these attractions will eventually turn themselves into sources of misery or pain? The senses draw you towards them but the wise man does not identify himself with the senses. One is mistaken if one thinks that the senses can ever be fully appeased. Your appetite grows with enjoyment, and you are always hankering after more, new pleasures. Is it genuine happiness? The greater the material prosperity the smaller are the chances of enjoying real happiness. Are the rich happy? They are beset with anxieties from morning till night (and even

in their dreams) feverishly making plans, desperately striving to double their incomes. The rich are in reality beggars-since they are always tormented by the need for more.

In days gone by when there was leisure and society was well regulated, the Grihastha could live a life of selflessness and detachment. But we live in different times. The man of the world today has so many diversions and distractions that he is almost bound to fall a prey to the Vishayas. So if you want Brahma Jnana (knowledge of the Soul) and eternal bliss it is best not to get involved in the pursuit of worldly success.

I always ask educated and talented young men to reflect before they marry. How can they remain selfless servants of society if they begin to breed children? They will first think of their own children, their own wives, their own relatives. Their wants will multiply and their energies get dissipated and exhausted.

Why wait and offer a faded flower to the Lord? Why wait till the body and mind are half decayed? Of course, I don't

ask every one to plunge into Sannyasa. If a man feels that urge, he should certainly set aside the claims of father, mother, friends and relatives. He can serve these better when he has dedicated himself to Nishkamya Seva and Jnana. So, if the clarion call of the Soul comes to you, do not be held back by these thoughts. But it is no use taking up something and then dropping it. There are Sannyasins who cannot withstand the temptations of the world. So, before any one takes such a step, he must make sure that he will not keep yearning for the life he has left. If anyone aspires to be a Jani or Yogi he must be prepared to go through rigorous and exacting Sadhana. He must purify himself by service to other Jivas in whom he must see God. He must do Japa, Kirtan, Dhyan, Asan, Pranayam.

Often it is only when a man is shocked or jolted by some calamity that he turns to God and enquires into the nature of the Soul and Reality. But the true Jijnasu does not need the spur and stimulus of worldly suffering. He prepares himself in time-he is out to fulfil himself, develop himself to the limit. He voluntarily submits to the rigours of Sadhana because he has faith in the goal.

SIXTY-SECOND MANDALA

TRIPLE YOGA

The YOGATRAYA or Triple Yoga of Service, Devotion and Knowledge is very essential tor Self-realisation. The one does not contradict the other. On the other hand they help the growth and harmonious development of the heart, mind and une intellect. It is mere folly to discard any one of these in the course of one's own onward march towards the goal of lite. Each Yoga supplements,

helps and complements the others. The Bhagavad Gita says "Sankhya Yogau Prithak Balah Pravadanti Na Panditaah" -"Children, not the wise, say thạt Yoga and knowledge are distinct."

Though Sri Sankara was a pure Advaita Vedantin he always worshipped a personal God. He composed many verses and hymns in praise of Devi, Lord Krishna, Lord Hari, Siva and others. He did Lokasangraha or selfiess service of huma-nity. There was no power on earth that could compel him to do work, He was quite free. Yet he served untiringly. He established four Muths. He initiated deserving students into Sannyasa. He hoisted the flag of Vedanta and established its supremacy over all other philosophies. He put down the misleading heads of various cults and schools which were leading humanity astray. He put them in the right path. His philosophy today stands unparalleled. He wrote several inspiring and elevating books. He inspires us even today. His commentary on Prasthana Traya is simply wonderful. Is there a greater Yogi, Bhakta philosopher and a Karma Yogi than Sri Sankara?

Sri Sankara says in one of his hymns to Hari "O Lord! Though I and you are one, yet I am thine but thou art not mine, just as the waves belong to the ocean and not the ocean to the waves."

Swami Madhusudana Saraswati was one of the reputed saints of the 8th century A.D. He was a Poorna Jnani and a Bhakta too. Even after he realised the Supreme Brahman he worshipped Lord Krishna in His personal form. He said "Though I behold the One Atman in all beings and see all beings and see all as One, yet my taste or craving for the worship of the feet of Krishna never leaves me. To me, Krishna is the highest reality".

The Bhakta too attains the state attained by Janins. This you can find in South Indian saints. Though they adored Lord Siva with all their heart, they had the highest realisation of Brahman.

The practice of Karma Yoga and Bhakti Yoga is as much difficult as Jnana Yoga. Keeping up of Atma Bhava while practising Karma Yoga in the world is more difficult than the practice of Jnana Yoga while remaining in the cave.

Work must be done for God alone and in union with the Divine and with the right spirit and attitude. By doing constant selfless service with Ishwararpana Buddhi the aspirant develops Bhakti. His will gets merged in the Divine Will. His ego slowly perishes. Action done with the right spirit and mental attitude is as powerful and effective as devotion and meditation. Action, devotion and knowledge go together. Internal development and perfection are possible only through the practice of this Triple Yoga (Yoga Traya). Karma Yoga includes meditation and devotion. Lord Krishna says to Arjuna, "Remember Me at all times and fight, i.c., do your duty. Take refuge in Me and surrender the fruits of all your actions unto Me." "Smarana" of the Lord, consecrating the fruits of all actions and self-surrender (Atma-Nivedan) which are the fundamental

doctrines of Karma Yoga are really devotion in essence. Incessant and untiring selfless work leads you from devotion to knowledge and fulfils the purpose of life.

SIXTY-THIRD MANDALA

TRISULA YOGA

Whatever be the age of the aspirant, a man can start Sadhana and if he is earnest in his Sadhana he can reach his Goal-God-realisation in no time. For this you have to practise Trisula Yoga. That is Daily Programme, Resolves Form, Spiritual Diary. Verily this Trisul is as potent in destroying the internal and external enemies of man as was Lord Siva's Trisul in destroying Asuras.

Unless we utilise every moment of our life for a good cause, unless we do Sadhana in our young age, we will feel very much at the time of death in old age. In young age if you train your mind in the right path it is very easy to control it and do Sadhana. Have resolve forms and resolve to do something. Observe it and go on increasing it. Thirdly, keep a diary form (spiritual). It is admitted by one and all that keeping a diary and going through what is noted there as a sort of introspection will act as a sure corrective and will lead to the reformation of old vicious habits if we are sincere about such a reformation. Self-punishment will increase your willpower and will lead to easy control of the senses. You must be honest in maintaining the diary and correcting the mistakes. A combination of these three is truly the surest way to quick evolution.

SIXTY-FOURTH MANDALA

TANTRA YOGA

Salutations to the Mother who is Parabrahman of the Vedantins, the Parama-Siva of Saiva Siddhantins, the Maha-Vishnu of the Vaishnavites; who is the Father in Heaven of the Christians, Allah of the Mohammedans, Jehova of the Jews, Nirvana of Buddhas, Ahura Mazda of Zoroastrians, the Thing-in-itself of occidental philosophers, the God Almighty of all religions.

The Shakti philosophy is as old as the Vedas. The Devi Sukta in the Rig Veda is a real source of the Shakti doctrine. The Devi is not only the principle of creation, the principle of cosmic energy, but is also the principle of Divine Knowledge. The glory of the Devi is most elaborately sung in the Shakta Agamas and Tantras and in the Devi Bhagavata also.

Maha Devi or Maheswari or Parashakti is the Supreme Shakti or Power of the Supreme Being. She is the Creatrix of the universe. Durga, Tripurasundari, Lalita Raja Rajeswari are all forms of Para Shakti or Mula Prakriti or Chit Shakti or Brahma Shakti.

In the Shakti doctrine Siva is the Supreme unchanging eternal consciousness and Shakti is His kinetic power. Universe is Power. Universe is a manifestation of Devi's glory. This is the affirmation of the Shakti doctrine. Shakti being the power of God, Shakta is one who possesses Shakti.

Tantra Sadhana bestows tremendous Siddhis or powers. It should be learnt under a Siddha Tantric Guru. The Tantric students must be endowed with purity, faith, devotion, dedication to Guru, dispassion, humility, courage, cosmic love, truthfulness, non-covetousness and contentment. Absence of these qualities in the practitioner means a gross abuse of Shaktism.

Shaktism had been one of the potent powers for the spiritual regeneration of the Hindus. When practised by the ignorant, unenlightened and unqualified persons, it has led to certain abuses; and there is no denying that some degraded forms of Shaktism have sought nothing but magic, immorality and occult powers. An example of the perverted expression of the truth, travesty of the original practices, is the theory of the five Ma-Karas-Madya or wine, Mamsa or flesh, Matsya or fish, Mudra or symbolical acts and Maithuna or coitus.

The Shakti Tantra is Advaita Vada. It proclaims that Paramatma and Jivatma are one. The Shaktas accept the Vedas as the basic scriptures. They recognise the Shakta-Tantras as texts expounding the means to attain the goal set forth in the Vedas.

Tantra system is an integral part of Hinduism. Shakti system is one of the most important of Eastern systems. Tantra Shastra deserves a careful and deep study. The fundamental ideas of this system are in accordance with reason. The teachings of the Tantras are very correct. The Shakta Tantra is a Sadhana Shastra of Advaita Vedanta. It is indeed a deep and powerful system.

Mahanirvana, Kularnava Tantra are the important books in Tantra Shastra. Yoga Kundalini Upanishad of Krishna Yajurveda, Yoga-Tattwopanishad of Krishna Yajurveda, Jabala Darshana, Trishikha Brahmana, etc., are useful for getting knowledge of Kundalini Shakti and the methods to awaken it and take it to Sahasrara Chakra at the crown of the head.

The Tantras are not books of sorcery or witchcraft, magic spell and mysterious formulae. They are wonderful scriptures. All persons without the distinction of caste, creed, or colour, may draw inspiration and attain spiritual strength, wisdom and eternal bliss. They are Sadhana Shastras. They show the path to liberation, perfection, freedom and immortal bliss.

Tantra is the saving wisdom. It is the marvellous boat which takes a man safely to the other shore of fearlessness. immortality, freedom and perfection.

Tantra explains (Tanoti) in great detail the knowledge concerning Tattwa (Truth or Brahman) and Mantra (mystic syllables). It saves (Trayate). Hence it is called Tantra.

The Tantra is in some of its aspects a secret doctrine. It is a Gupta Vidya. You cannot learn it from the study of books. You will have to get the knowledge and practice from the practical Tantriks, the Tantric Acharyas and Gurus who hold the key to it.

The word "Shakti" comes from the root "Sak" which means "to be able", "to do". Shakti is symbolically female, but it is in reality neither male nor female, but only a force which manifests itself in various forms. Earth, water, fire, air, ether, electricity are Her gross forms-Apara Prakriti. Life-element is Her Para Prakriti. Mind is a modification of Chit Shakti.

Tantra Yoga lays special emphasis on the development of the Powers latent in the six Chakras, from Muladhara to Ajna.

Sadhaks are of three kinds, viz., Pasu, Veera and Divya. It is only the Pasu Sadhakas who practise the Pancha Makaras, viz., Matsya, Mamsa, Madya, Mudra and Maithuna, The esoteric meaning of these five Ma-karas is "kill egoism, control flesh, drink the wine of God-intoxication and have union with Lord Siva". This is the divine practice of Divya Sadhaks who lead the life divine. Give up Pasu Vritti, the tendency of animals and raise the Divya Vritt: or the divine nature.

May Para Shakti, or Devi—the Universal mother Jagadamba bless you all with wisdom, peace and Immortal Bliss.

SIXTY-FIFTH MANDALA

VISVATMA YOGA

Meditate on the great Mantras:

Isavasyam Idam Sarvam, Yat Kincha Jagatyam Jagat.
—This universe is Indwelt by the Lord.

Sarvam Khalvidam Brahma, Na Iha Nanasti Kinchana.
—All this is indeed Brahman; there is no diversity.

Y*at-cha Kinchit Jagat Sarvam Drishyate Sruyate-api va Antar Bahischa Tat Sarvam Vyapya Narayanah Sthitah*
—Whatever is seen or heard in this universe, is all pervaded by Lord Narayana, within and without.

Sarvam Vishnu-mayam Jagat.

Sarvam Shakti-mayam Jagat.
Sarvam Brahma-mayam Jagat.
Sarvam Krishna-mayam Jagat.
Sarvam Rama-mayam Jagat.

Vishtabhyadam Idam Kritsnam' Ekamsena Sthito Jagat.
—By an infinitesimal part I pervade this universe.
Yo Mam Pasyati Sarvatra, Sarvam cha Mayi Pasyati.
—(the wise man) sees Me everywhere and all beings in Me.

These formulas remind you that in every atom of the universe is the Supreme Being. Constantly dwelling upon this sublime thought will enable you to realise the Infinite Absolute Brahman.

Mere lip-sympathy to this truth won't do. You must be practical. You must actually expand your heart and try to feel that whatever you see and hear is God and God alone. You must ask yourself at every step: "By my thought, word and deed, am I manifesting this truth?" If you understand this aright, you will never hurt any being, you will never utter a harsh or vulgar word, you will never think ill of others, and you will be ever immersed in the service of all with Atma-Bhava. Such selfless service of humanity and cosmic love alone will lead you to the pinnacle of Visvatma Yoga.